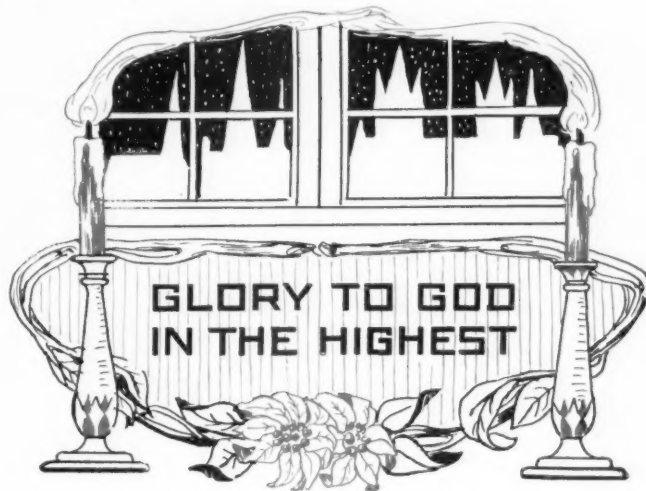


Christmas Issue

■ CHURCH ■ MANAGEMENT



The time draws near the birth of Christ:
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

—*Alfred Tennyson*

DECEMBER
1 9 4 2

VOLUME XIX
NUMBER THREE

Advertisers' Index

A

	Page
Abingdon-Cokesbury Press	41
Acme Bulletin & Directory Board Corp.	57
American Sunday School Union	29
American Tract Society	47
Arrow Letter Service	57
Ashtabula Sign Co.	57
Austin Organs, Inc.	57

B

Bond Slide Co.	34
Brunswick Seating Corp.	50

C

Central University	50
Chicago Theological Seminary, The ..	53
Church Management	42
Church World Press, Inc.	46
Clarín Mfg. Co.Third Cover	
Clark Co., Inc., W. L.	49
Clergy Cross Emblem Co., The	34
Collegiate Cap & Gown Co.	44
Cotrell & Leonard	48
Cox Sons & Vining	55

D

Deagan, Inc., J. C.	39
De Long and De Long	54
De Moulin Bros. & Co.	49, 51
Dietz, William H.	53
Dry Hotels	53

F

Faircraft Co.	54
Foreign Missions, Executive Committee of	23

G

Gaines, M. C.	31
General Exhibits & Displays, Inc.	55
Goodenough & Woglom Co.	51

H

Half Moon Press, TheThird Cover	
Hall, Inc., J. M.	55
Harper & Brothers	Back Cover
Herald Publishing Co.	57
Home Novelties Co.	48
Hope Publishing Co.	44

K

Kaufmann, Inc., Ernst	46
Keck, Henry—Stained Glass Studio ..	47
Kundtz Co., The Theodor	48

L

Lamb Studios, The J. & R.	49
Lillenas Publishing House	48

(Turn to third cover)

Classified For Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department: Five cents per word; minimum charge, 75 cents; payable in advance. The publisher reserves the right to decline advertising and refund remittance.

Address Classified Department

Forms close 5th of month preceding

CHURCH MANAGEMENT, 1900 Euclid Avenue, Cleveland Ohio

BOOKS

Marriage and Sexual Harmony by Oliver M. Butterfield. Especially valuable to youth in this day of war marriages. Paper bound. 96 pages. 50c prepaid. **Church Management, 1900 Euclid Avenue, Cleveland, Ohio.**

Book Bargains: Used, good condition. Theological, Religious, Homiletic, others. Send stamp for list. **Clergy-Aids Service, Box 578, Eagle River, Wisconsin.**

Used Books. We buy and sell new and used religious books and sets. Write for our free catalogs. **Baker's Book Store, 1019 Wealthy Street, Grand Rapids, Michigan.**

CHURCH BELL

For Sale: Excellent church bell and piano. **H. L. McBride, Dana, Indiana.**

CHURCH PRINTING SAMPLES

Send stamps for postage and we will send you an assortment of church bulletins, letters, etc., as we have received them from our subscribers. At the same time send us a package of your printing. We usually have more requests for the material than the supply on hand. **Church Management, 1900 Euclid Avenue, Cleveland, Ohio.**

DRAMAS

Three Men in a Boat. A play of interfaith brotherhood. Helps build understanding between Jews, Catholics, and Protestants. Get one jump ahead of the "crusade of hatred" which is scheduled for America. Five characters. Five copies, sufficient for the entire cast. 50c. **Church Management, 1900 Euclid Avenue, Cleveland, Ohio.**

DUPLICATOR SUPPLIES

Wanted—A minister in every locality to sell our duplicators, stencils, inks, typewriter ribbons, etc. Big discounts. Write for dealers' prices. **Centype Manufacturing Company, 145 N. Broadway, Wichita, Kansas.**

Save up to 50% on mimeograph paper, stencils and ink. Send 25c for 3 sample stencils or \$1 for 12. One pound \$2 ink for \$1. Lettering Guides, Scopes and Duplicators at special discounts. **Duplicator Supplies, 3332 Beach Avenue, Chicago, Illinois.**

HYMNALS REBOUND

More and more churches are saving money by having their worn hymnals rebound by the Educational Bindery, 1126 South Boulevard, Evanston, Illinois. Your sample book bound free.

OFFICE MACHINES

Typewriters. Office Machines. Save up to half on Duplicators, Addressing Machines, Adding Machines, Letter Folders, Envelope Sealers. **Pruitt, 15 Pruitt Building, Chicago.**

PASTORS' HELPS

Pulpit Bread. "Messages of Magnitude." Priorities of Life series: "True Totalitarians;" "Prime Priorities;" and other themes for the times. Also Symphonic Sermons for Christmas, New Year, Communion, Lent and Easter. All loose-leaf, no "middles." Send 35 cents for specimen copies. **Clergy-Aids Service, Box 578, Eagle River, Wisconsin.**

Pastor's Calling List. Very useful family information card, punched for loose leaf binder. Cards, 50 for 50c; 90c per 100. Special Kamket binder, 25c. To introduce it to "Church Management" subscribers, one Kamket binder with fifty cards inserted, 45c. **Church Management, 1900 Euclid Avenue, Cleveland, Ohio.**

PROFESSIONAL SERVICES

Director of Religious Education, woman, would make a change. Indiana, Illinois or Ohio preferred. Address Box XY, **Church Management, 1900 Euclid Avenue, Cleveland, Ohio.**

WAYSIDE PULPIT

For Sale: Used, sturdy, top panel and printed messages. \$15.00 F. O. B. **Clergy-Aids Service, Box 578, Eagle River, Wisconsin.**

WEDDING BOOKS, CERTIFICATES

A large line with distinction and quality. Color variety. Price range. Original designs. Send card for catalog and Introductory Offers. **Paragon Publishing Company, 238 Tahoma Road, Lexington, Kentucky.**

Selected Short Sermons

By Earl Riney

The quality of your secrets determines the quality of your life.

* * *

One trouble with the world is that laziness is so seldom fatal.

* * *

If you cannot succeed in making yourself as happy as you want to be, just try the experiment of trying to make others happy. Then watch your own reaction.

* * *

Countless others must have seen the Star of Bethlehem, but it is related in the Bible that only three men followed it until it led them to the stable of the lowly inn where they found the newborn Christ.

* * *

As the blessed birthday creeps near, we should clear our minds of all the clutter and commotion, so that we may have room for the contentment and the peace that passeth all understanding.

* * *

Many folks are unhappy because they do not get what they want. The happy folks are those who do not always get what they want, but are happy with what they get.

* * *

The way to world peace is a road that no nation can travel alone.

* * *

Merry Christmas: It will be merry if we turn out the spirit to get and welcome the spirit to give.

* * *

To enjoy Christmas—conscience clear, tender memories, charity, a heart fond and true.

* * *

A Christless Christmas is pretty much like a counterfeit dollar.

* * *

To every life comes a song with the coming of Jesus into it.

* * *

In the church services let the winds of God blow through your soul.

* * *

A well-balanced life is one with the balance on the credit side.

* * *

Fear for the things that never happen has kept this big world asleep and groggy, and trembling fully half of the time.

* * *

Reverence your eyes: you will never have another pair. Give them rest and health. Give them light and beauty. Give them companionship with the fit and fine and great.

SECOND EDITION



"TELL
THE
WORLD"
—NIEMOELLER

NIEMOELLER

"Silence when you are free—or our agents everywhere will finish you!"

"With complete self-effacement Leo Stein writes of his two years of suffering at the hands of the Nazis. Leo Stein did live in hell—with Niemoeller. He has told their story and told it well." —*Newsweek*. New Frontispiece, \$2.50

PREACHING in the EARLY CHURCH

HUGH THOMSON KERR, D. D.
Moore Lectures, San Francisco
Theological Seminary

An important book from the historical, homiletic, and Biblical point of view, one that should be in the hands of ministers as a help and inspiration to their preaching. \$2.50

THE PARABLES AND METAPHORS OF OUR LORD

G. CAMPBELL MORGAN, D. D.

A clear and simple interpretation of the parables and metaphors found in the Four Gospels, and an explanation of why Christ used them. An illuminating work that should prove a valuable tool for every minister's workshop. \$3.00

Fleming H. Revell Company

At All Bookstores

JACOB J. SESSLER, Ph. D.

JUNIOR SERMON STORIES

Dr. Sessler, one of the most successful preachers to young folks and author of "Junior Magic Sermons Talks," has a new volume of original stories, containing gems of moral and religious truth, suitable for young and plastic minds. \$1.25

ALFRED GRANT WALTON

LIFE IS WHAT YOU MAKE IT

"A valuable and challenging book for young people, especially of the high school age, particularly suitable as a text book for discussion groups." —*Oberlin Alumni Magazine*. \$1.50

ROGER W. BABSON

BETTER LIVING FOR LESS MONEY

"A sure recipe for simpler but better living in a day of mounting costs and lessened incomes and how one can live happily and comfortably without abundant wealth." \$1.00

CHARLES S. MACFARLAND, D. D.

A DIGEST OF CHRISTIAN THINKING

Here is one book you cannot afford to miss.

"Dr. Macfarland really gives the heart of each author's message and just enough critical comment to help the reader to see each volume in relation to major trends of thought." —*Religious Book Club Bulletin*. \$1.50

HAROLD J. OCKENGA, D. D.

EVERY ONE THAT BELIEVETH

"A book of expository addresses for our own day and age—each a masterpiece of thought and analytical and expository skill. A simple, understandable, lucid presentation of the principles of the Christian message." —*Pulpit Digest*. \$2.00

JOHN CURRY WALKER

WHEN YOU GO STORIES

"Mr. Walker has traveled hither and yon, bringing home stories retold here for children—fables with morals, saints, giants, history, geography. We like the book, it reviewed our youth and enthusiasm." —*Alumni Review*. \$1.50

158 Fifth Ave., New York

TABLE of CONTENTS

DECEMBER, 1942

	Page
Seasonal	
Here Lies Christmas	10
The Songs of Christmas (Play)—Martha Bailey Shannon	15
A Candlelighting Service	19
Christmas Program of Slides—Robert F. Fauth	21
Christmas Greeting to Service Men	24
Christmas in Sight and Sound—Frank Hobart Nelson	30
New Year to Easter	36
Church Administration	
National Income vs. Church Contributions	9
A Functionally Organized Church	12
Gas Rationing and the Church—Warren Grafton	18
Rebuilding Our Spiritual Arsenals	26
Rights of Independent Churches—Arthur L. H. Street	38
What Our Parish Has Done—Kenneth F. Fox	48
A Rural Minister Faces Gas Rationing—Levant R. Wheaton	49
New Educational Building, Third Baptist Church, St. Louis	56, 57
Worship	
Chapel in First Christian Church, Decatur, Alabama	12
The Dedication of Song Books	50
Music for Church and Choir	52
The Minister	
An Army Chapel Talks (Duties of Chaplain)—Milton B. Crist	11
I Felt My Heart Strangely Warmed (Alcoholic Anonymous)—Frank Fitt	13
Spiritual Catastrophe—Seward Hiltner	34
The Minister's Wife	
Ministerial Oddities—Thomas H. Warner	6
British Wife Writes on Candidating	20
More Ideas on Raising Money—Margaret Ratcliffe	32
Homiletic Material	
Selected Short Sermons—Earl Riney	3
Obscurantism in Preaching—William L. Stidger	8
Screwtape's Social Triumph—Frank H. Ballard	22
The Alabaster Box of Christmas—Talmage C. Johnson	28
Christmas in a Gangster's World—John W. McKelvey	36
What Is Freedom?—Ruth Taylor	44
Sermon Scrapbook—Paul F. Boller	45
Illustrative Diamonds	45, 46, 47
Biographical Sermon for December—Thomas H. Warner	54
Books	
Reviews of Current New Books	40, 42, 43, 44
Editorials	
Christmas, 1942—Handicaps and Stimuli—Free India Now—The Defendant Is Innocent; Let's Hang Him	7, 58

THE EDITOR'S DRAWER



Faith of the Man Who Does Not Know the Future

Oliver Cromwell is reputed to have replied to criticism by saying that no one goes as far as the man who does not know where he is going. If that is true many of us who have been unable to see the pavements of the future world may gird up our loins with hope.

Our day has been accustomed to ridicule the man who is not sure of the future. Witness the many attempts to lay down a program, word for word, paragraph by paragraph for the just and lasting peace which we hope will come. Listen to the clamor for detailed statements of war aims. We who have not been sure that the way can be so clearly defined have had our social thinking challenged.

But we are in good company. There is Cromwell and, also, there is father Abraham. He went out, not knowing where he was going, but he sought a city whose maker and builder was God.

All of the world's prophets have not been draftsmen and map makers.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents, except the July issue which is 50 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50 cents per year additional. Canada, 25 cents additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly Except August.

1900 Euclid Avenue, Cleveland, Ohio, William H. Leach, Editor.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

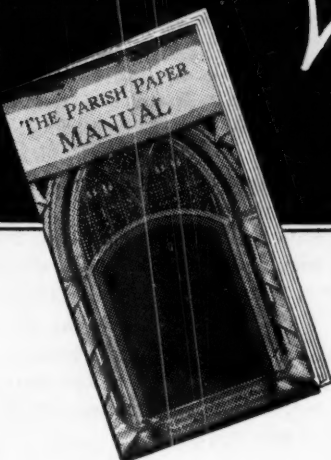
Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

ADVERTISING OFFICES

Chicago
Macintyre & Simpson
75 East Wacker Drive

New York
H. Thayer Heaton
415 Lexington Avenue

Philadelphia
H. K. Strauser Advertising Service
1505 Race Street



Write for this Booklet

It Will Help You Solve Your Church Problems

More than five hundred ministers now know the thrill of having their churches moving ahead rapidly, money pouring into the treasury, churches packed at every meeting—as a result of following the parish paper plan outlined in *The Parish Paper Manual*.

This booklet tells you how a parish paper competes with the movies, the automobile, the Sunday newspaper, with golf—and beats them decisively. It tells you where you can have a parish paper printed at less than one-third the price ordinary printers would have to charge—a parish paper that is far superior in appearance and quality to that which any local printer can produce.

You can have one of these books free of all charges and without obligation. Just fill in the coupon below and mail it today.

"Last month, circumstances prevented me from putting out the Messenger. Many people inquired about the magazine and asked why they did not receive their copies. This convinces me that our magazine is really valued by the subscribers."

REV. KENNETH R. TORVIK
Portland, Ore. - Lutheran

These Letters Speak for Themselves

"The last issue of Church Herald was much better than we anticipated. Our people are well pleased with the magazine. Your company does excellent printing. The business men of the community are asking for advertising space."

REV. VERNER N. CARLSEN
Graettinger, Iowa

"Our people voted 100 per cent to continue the publishing of Our Parish Messenger for the duration of the war. Many said that the magazine is a great spiritual uplift to the entire family."

REV. HERBERT G. HOHMAN
Rockwood, Pa.

"Our magazine is proving its value in the way of increasing interest throughout the district. Our people are supporting it very well. The first issue consisted of 500 copies; the second, 1500 copies, and the third, 3500 copies."

REV. HOWARD R. BROCKETT
West Hartford, Conn.

"The people of this community say our parish paper is a splendid magazine. They are rallying to its support. I believe that much of the credit is due to the National Religious Press."

VICTOR B. OSBORNE, Pastor
Friendship, Me. - Christian

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

Do it NOW. No obligation, of course.

**The National
Religious Press**
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name

Street

City.....
CM

State.....

At Christmas send—



THIS Christmas more than 1,500,000 copies of **THE UPPER ROOM** will go out with fresh hope and inspiration for men and women faced with the greatest crisis of modern times.

Every church, every Christian group, every individual can secure at small cost this welcome little book of daily devotions, which makes a most appropriate gift or greeting to carry the message of the Christmas season.

The new issue for January-February-March is now ready for distribution. Sent on consignment in lots of 10 or more at 5 cents each, unused and unsold copies may be returned at our expense. Special Christmas envelopes for mailing individual copies, \$1.00 per 100. Special envelopes for mailing copies to men in service, \$1.00 per 100.

Individual yearly subscriptions (for which gift notices will be mailed if requested) 30 cents per annum; foreign 40 cents. Four years \$1.00; foreign \$1.35.

Order your full requirements TODAY and avoid the Christmas rush.

THE UPPER ROOM

166 EIGHTH AVE., NORTH

NASHVILLE, TENN.

Ministerial Oddities

Collected by Thomas H. Warner

His Family

Dorothy Thompson, in her column, March 4, 1942, referring to Mount Gilead, Ohio, said: "Fred Sweet, local newspaper editor, and the son of a long line of preachers—these preachers' sons have played a remarkable role in the history of America.— . . ."

* * *

The editor of *Time*, the general manager, the business manager, the religious editor, one of the managing editors, and the publisher are all the sons of ministers.

* * *

Dr. Herbert F. Stillwell was pastor of the old First Baptist Church, Cleveland. This was the church of Ambrose Swasey, the famous industrialist. Two of Dr. Stillwell's boys went to work in the plant. Charles J. became president of the firm and also president of the Cleveland Chamber of Commerce. Clifford S. became executive vice president of the firm, and also president of the National Machine Tool Builders' Association.

* * *

Arthur S. Barrows was appointed president of Sears, Roebuck & Co. in 1942. His father, Dr. John Henry Barrows, for many years was pastor of a large church in Chicago. He organized the World Congress of Religions in connection with the World's Fair in 1893. Later he became president of Oberlin College.

* * *

An English minister's wife wrote: "The variety of qualifications necessary to the position (of a minister's wife) render a training college desirable, were it not that, after all, our young budding ministers might fight shy of going there for their sweethearts."

If such a college were founded, she suggested the following subjects of instruction: How to keep the house of a gentleman and student on the wages of an artisan. How to dress like a lady on nothing a year. How out of three pounds a week to subscribe to the Sunday school, Poor Fund, and Dorcas Society, and always have something for the relief of distress. How to prevent bores from entering her husband's study in the mornings. How to smooth down the ruffled feathers of the ladies of the congregation. How to carry on a Sunday school, combining in her own person superintendent, teacher, secretary and treasurer. How to smile on people who tell her they don't approve of her husband's sermons. How to do the

(Turn to page 10)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XIX

NUMBER 3

DECEMBER, 1942

Christmas, 1942

WE suspect that many churches will be handicapped in the presentation of their Christmas programs because of limited personnel. People are busy with their war tasks—and rightly so.

In planning this issue we have kept this in mind. The Christmas play which is included brings back the once popular tableaux. The lines to be learned are few. Visual education is another method of presenting a popular Christmas program without draining the church man and woman power.

If the war runs through the entire year of 1943, as we think it will, the effect on voluntary services next year will be even greater. For that reason we hope that churches which are outstandingly successful this season in providing entertainment with limited human energy will write us regarding the programs which they developed.

Handicaps and Stimuli

THERE is much in the present situation to make a weak-kneed parson tremble. Where will his congregation be when the full brunt of gasoline and fuel rationing hits us? What will be the effect of long hours of labor with tired men and women coming home to rest? The handicaps are very real but the laws of compensation still work.

With gasoline shut off members who wish to attend church will have to resort to public conveyances, automobile pooling and good, healthy walking. Perhaps there will be those in the congregation whose minds have been quickened by a brisk walk into divine services. There will be others who, unable to take out the family car for the usual Sunday festivities, may decide to attend church for a change. We suspect that when everything is added up the attendance at the average church will be better in 1943 than in 1942.

Fuel rationing also has its merits. If it is

necessary to shut off the heating plant for several days a week the committee and group meetings can be scheduled to days near the week-ends. The result will be that the building will function nearer to capacity on these days. There will be days in between these when the minister may put in his time for pastoral work and occasionally, glory be, have four or five consecutive hours for reading.

Where tired workers fail to come to church the minister has as his aid the direct mail appeal. Carefully prepared parish papers, personal letters, announcements of one kind or another should go out in a steady stream. Where folks can't come to church, send the church to them. Incidentally, they can be taught to reverse the process and send their contributions to church by the mail.

Unquestionably there are things in the current situation which make it difficult to run a church. But for every handicap there is a stimulus. The wise preacher will refuse to become panicky over the handicaps and build up on the stimuli. A rich reward will be his.

"Free India Now"

IN common with many of my readers I have recently had the opportunity to join with others in petitioning the United States government to serve notice on Great Britain that India must be given immediate independence.

I shall not comply with the request.

I should like to see India given her independence. By instinct and conviction I am anti-imperialistic.

But this request I shall not sanction. I have seen other communications from these same leaders.

Years ago they asked ministers to get all of their young people to sign pledges of non-war participation. Even gave free pledge cards for that purpose.

They arranged ministers' meetings in vari-

(Turn to page 58)

Obscurantism in Preaching

by William L. Stidger

Dr. Stidger believes that there is much of this detested obscurantism in the preaching of today. So here he tells our readers that with planning and care it may be avoided.

WE had our fourteenth Annual Preaching Conference at Boston University School of Theology a few months ago. I have helped to plan them all and have sat through all of them listening to at least eighteen addresses on preaching at each conference. But never before have I noticed so much ambiguity, indefiniteness and obscurity as I listened to this year.

One of my good friends of a generation ago, S. Parks Cadman, once said to me: "The greatest compliment I ever had paid to me as a preacher came from an uneducated, obscure Swede in northern Wisconsin. I had just preached, and after the service was over he came up to me and said: 'Doctor Cadman, I understood every word you said this morning'."

"I could have wept over that compliment, for it was the finest thing ever said to me as a preacher."

I agreed with Dr. Cadman then, and I still agree that that is the first test of any good sermon; that it is clear, simple, direct and understandable; so simple that a "wayfaring man thought a fool need not err therein." It must be so simple that a little child can understand it.

My own test of a sermon from the beginning of my ministry was to preach so simply that my baby, a five-year-old child, could understand the heart of what I was trying to say in my sermon. Each Sunday morning after my sermon on the way home I would say to Betty: "What did Daddy preach about this morning, Betty?"

If she could tell me the one single, simple idea that I was trying to get over to my congregation I was certain that everybody had understood. If she was a bit hazy about it, I was sure that my sermon had not been as simple as it should have been. That has always been my test and still is, and in order to be just that simple and clear the sermon must have, at least in the preacher's plans and mind a well fixed and defined skeleton or outline. For what is not clear to the preacher will never be clear to the audience.

As I sit at my desk writing, my west window looks out upon a wooded hill,

covered over with snow. Hundreds of trees stand naked and gaunt on that hillside silhouetted against the white background of snow.

To me it is a beautiful sight to see those bare trees, symmetrical and sturdy, the branches reaching out from the solid tree trunks with a perfect balance, each limb, branch, and twig in its proper place, reaching up, each tree in its own well organized fashion to a climactic top. There is something of Joyce Kilmer's elation at seeing the poetry of a tree in this scene. True enough they are merely the skeletons of trees without foliage, but nevertheless there is something satisfying even in the skeleton of a tree, without its adornments.

However I have imagination enough to know that, in just a few months, something magical will happen to these bare skeleton outlines of trees; that they will feel the throb of life; put on the flesh and robes of green and white blossoms; that they will be adorned as brides to meet bridegrooms. Then I know that they will be even more beautiful than they are this winter day. But without that background of skeleton branches and twigs they could not carry that added adornment of leaf, bud and blossom; nor give that sense of fullness and symmetrical completeness.

I also happen to have imagination enough to visualize those trees next fall when those leaves have turned; the oak to a deep, dark crimson, almost purple; the maples to a lighter, richer red and gold; the sumach to a rich blood-red. Then the robes of the trees will take on a gorgeous hue in:

"The glory that the wood receives
At sunset in its brazen leaves."

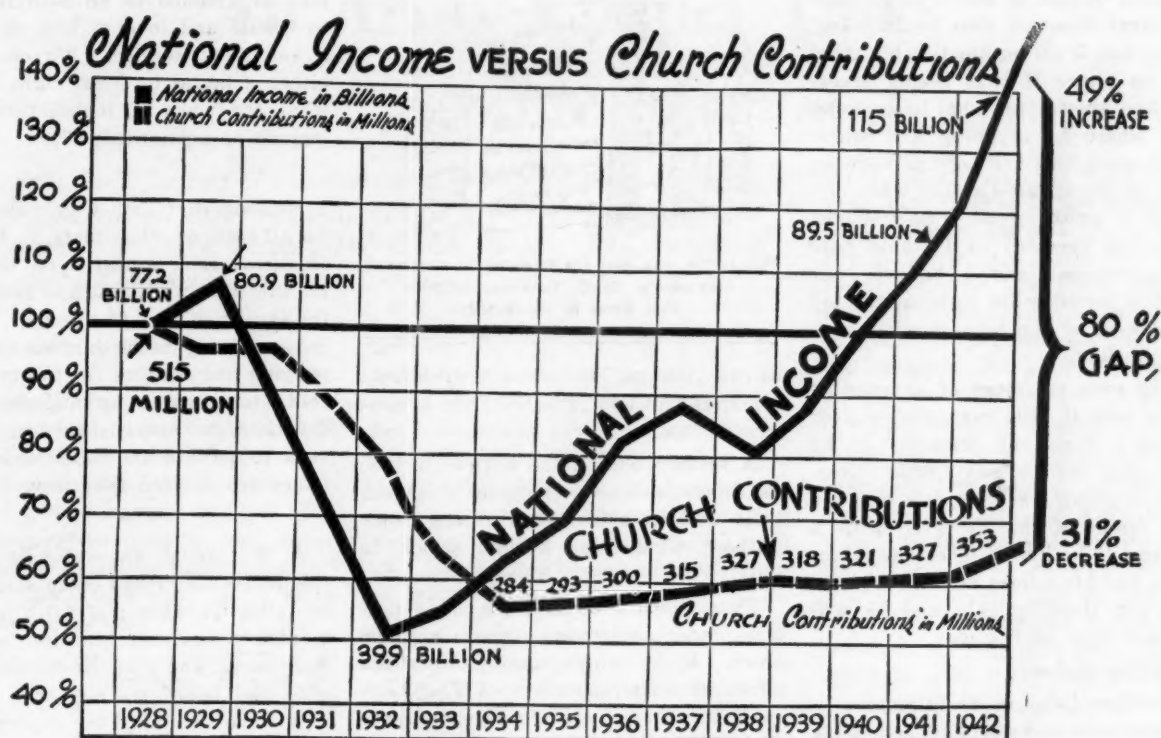
But to save my life I cannot imagine those masses of green leaves, or those other masses of crimson, yellow, gold and purple leaves without that inner skeleton on which to hang them with safety and security. Behind the beautiful colors of next fall I will know that in each tree there is a symmetrical skeleton; the same one that I am seeing this winter in all of its naked beauty, its form and contour. It will not ob-

trude itself but it will be there just the same. It will not be visible in any objectionable sense but the very body and bulk and beauty of that tree must rest on the solid security of that framework. There can be no real beauty, no bud, no fruit, no color without something to give it substance and strength, something to bear it up.

Skeleton for Inspiration

So it is with a sermon! The skeleton must be there. It is absolutely necessary for security, safety and solidity. It need not obtrude itself but it must give outline to the tree and to the sermon.

Those who have visited the great art galleries of Europe and America will remember that there are, in addition to their completed works of art, many rooms where the walls are adorned with the original drawings of these famous works of art; the first drafts in black and blue prints, rough sketches, and finally the finished outlines in black pencilings. One of the most stirring experiences of this type I have ever had was in the Rodin Museum in Paris for there they have the original drawings of Rodin's "The Thinker." These outlines or skeletons of this great and popular bronze; several copies of which we have in America in the Metropolitan Art Museum; in Philadelphia, in Detroit, in San Francisco and elsewhere; run in series just as Rodin originally prepared them. First, one sees the crude drawings through which Rodin first conceived the shape, power and symmetry of this great bronze figure. Then we see the second, third and fourth drawings. It was a fascinating process. You could almost see a masterpiece growing before your eyes. Not only in the Rodin Museum but in the Louvre you may see the original outlines of a Rembrandt, a Millet, a Corot. Seeing these original outlines of the great masterpieces of all time gives one a feeling that the real masters, the creative geniuses in the field of art spent more time in outlining their work than they did in its actual painting or sculpturing. One gets the general impression that the masters took infinite pains in preparing their outlines, their original drawings; that they made exact measurements, with complete drawings of the nervous system of the body, the muscles, the bones, the framework and outline of every human figure



Help bring Gifts in line with Income.

© The Golden Rule Foundation, New York, N.Y.

which they used in a group or mass composition.

The great painters and sculptors have always been close students of anatomy. They have to be because they want their figures to mean something. They want their beautiful robes of flesh to give the impression of covering bone, sinew, muscle and tissue; to have blood streams and nervous systems pulsing through them. They want them to give the impression of being alive. There is no intention of having these bones sticking through, nor to have the outline of the body showing, but it must be there, in the mind of the artist at least. So must it be true of a sermon. If the writer of a sermon knows that the outline is there he will have a deep sense of security. He will have the feeling that that sermon has bone and flesh and sinew back of it.

I have had the pleasure recently of having my portrait painted. It was an unusual experience. It was one of the most revealing adventures that has come my way in many a day. I sat in my chair and watched that young artist draw the actual framework of my body. I watched him do this in black and white. It was a bulky looking thing, with the almost visible bones and muscles sticking out. Then he began to cover this outline with color,

color of flesh, hair, eyes and cloth. But as he painted we talked, and he said to me: "I see and feel, and put in your bones and muscles and nervous system. On that I build. I could not build without that skeleton as a basis."

He showed me the first drawings of that painting. They didn't mean much to me but they meant a lot to that artist. I laughed at the rather grotesque effect of that skeleton outline of my body.

The artist said: "You may laugh if you please, but you must surely do the first draft of your sermons in some such way if you are an artist in your line. I certainly could never do a complete job of painting without those drawings."

I have heard preachers say with a good deal of gusto: "I never write an outline before I write a sermon."

But when I have questioned them closely I have found out that they actually do have an outline, only they have not put it down on paper. They have brooded over a sermon until they know what they want to say and then they sit down and write that something out from as well a defined outline as if they had written it down on paper.

If an outline is essential to an archi-

tect, a sculptor, or a painter it is essential to a preacher if he wants to be an artistic creator of something beautiful as well as substantial.

I have even known a surgeon who sat down before an operation and drew a diagram of that operation; drew every step of that delicate probing; knew every move of the knife before giving that patient ether. That doctor might have to extemporize in emergencies; but, in any case he has the general line of approach and development mapped out; and, on the whole, he is ready for any emergency. Just so is it in preaching. The man who has his general plan outlined is even more versatile, ready for what we call inspiration, or extemporaneous thoughts. That surgeon may have to extemporize; or he may turn away from his original outline; but he will always get back to that outline: and, what is more important, he will have something to come back to. Personally I would like to say that, if I had to have an operation, that surgeon would get the first chance at me. I have a weakness for order, preparation and exactness. I would not like to have a doctor operating on me who had not thought it through before hand: who trusted entirely to "inspiration," who would "extemporize" on my interior—and in my secret sanctuaries.

I want a surgeon to operate on me who knows before he starts in, at least the general direction that he is going, and who has it all outlined in his mind—and on paper if that seems necessary—who knows just what he is going to do: where he is going and when. I would want him not only to have an outline or chart: but I would want him to have a pretty good time-schedule. I hate long sermons as I would hate long operations: and I believe that most long sermons are to be attributed to a lack of a concrete, concise, condensed outline.

It will give me more of a sense of security and it will give that doctor more of a sense of certainty if he knows in a general way what direction he is going when he cuts into my mortal frame work. It is so with a preacher. If he knows where he is going and has his guides he will be more apt to get there quickly and he will not linger long on the way.

The Outline Helps

The outline helps in many ways.

It saves time and worry. The outline is there. One pins it on the wall and starts to work. The raw material has already been assembled. The sermon is written out word for word. There are many values in this:

First, it will be preached more accurately if it has already been set down word for word.

Second, if the sermon is misquoted in the newspapers the original manuscript is there to protect the preacher.

Third, the original manuscript is there for future use in book chapters, articles, and for future sermons.

Fourth, it is easy to forget some of the most beautiful flights of expression as the years go by, or even as the hours go by; before that sermon is delivered. Having the manuscript will preserve that.

Fifth, it will make for a much more careful style of writing to type the sermon word for word.

Then when the sermon is written out in full from the original outline or skeleton, a second outline may be written which is to be taken into the pulpit for use there.

Delivering a sermon from outline leaves more freedom. The preacher can look his audience in the eyes and establish an electrical personality connection. Reading from a manuscript breaks this electrical connection too frequently. It creates too many short circuits between the personality and the audience. The outline gives the preacher a chance to look his audience in the eyes. There is liberty of utterance, what the old time preachers used



This is the way that the Chamber of Commerce, Orangeburg, South Carolina, suggests that Xmas be eliminated.

to call "unction" when one is free from a manuscript and preaches from a meager outline.

A sermon without an outline will be as flimsy and as wobbly as a human body without a framework; or a house without a skeleton around which to build.

Even poets and novelists have outlines and skeletons preceding their work. Rolla Brown, one of America's foremost writers, author of *The Fire-makers*, *Toward Romance*, *Dean Eriggs*, and *Lonely Americans* tells me that he actually makes a drawing of every lane and highway; of every room in the actual houses in his books; even the furniture in those houses; the flower pots in the yards of those houses; the fences around those houses; every house in a village; haystacks and barns in the farmyards of his stories; the blue prints of the coal mines in his stories; individual biographies of each character. Often a character will get out of bounds and develop in a different way than he expected it would, but the general outline is just as carefully put down as an engineer's drawing.

The skeleton or sermon outline makes for a better piece of workmanship, for a clarity of purpose and goal; for less wear and tear in getting a sermon into the mind for delivery; and it makes for a feeling on the part of an audience that there is something substantial, solid and symmetrical about our building.

Ministerial Oddities

(From page 6)

work of a curate and be at the same time a model wife and mother.

Dr. Theodore L. Cuyler said: "When a church calls a minister, it ought to be understood that they do not extend a call for the official service of any one but the said minister. To him they pledge a certain maintenance and spiritual loyalty as their shepherd. He, and not his wife or family, is installed, with solemn obligations, to perform certain

pastorial duties. Whatever his wife may be enabled to do both from love to Christ and love to him, is entirely a voluntary service. No church has either a moral or legal right to claim what the vows of installation do not include or acknowledge."

* * *

Hearing that Zion City was a haven for all sorts of religionists, E. M. Brock, an aged man, appeared on the scene. He said that as Elijah had been fed by the ravens so would he be fed. For four days and nights he laid under a tree praying and waiting for the ravens. A cold storm came up and Brock was drenched and nearly dead when carried back to a cabin and fed. Modern ministers are not fed that way.

* * *

A. B. Gibbud, an evangelist, related this incident. "I had often said in public talks, 'It takes real faith in God to be able to put your head into an empty flour barrel and sing the doxology'. My wife had heard me say this, and not long since she called me to come to the kitchen. I said, 'What do you want me for?'

"'Now my dear,' said she, 'I have often heard you say one could put his head into an empty flour barrel and sing, 'Praise God from whom all blessings flow,' if he believed what God said. Now here is your chance, practise what you preach.' . . . We put our heads in and sang the long metre doxology. Sure enough, though no person knew of our need, or of the empty barrel, the next day a grocery man called with a barrel of flour for the Gibbuds."

* * *

A Unitarian minister in England, with an income of 120 pounds a year, was got rid of because he lowered the dignity of the congregation by cleaning the house windows himself. His successor kept a servant, an extravagance which landed him in debt, of which the church also bitterly complained.

* * *

Dr. George Lorimer was pastor of Tremont Temple, Boston. He said: "Mrs. Lorimer had a colored aunty for cook, and on the first Saturday I went into the kitchen and told her I did not want any Sunday work, so she could prepare all meals for that day beforehand. She didn't say one word while I was talking. Then she looked up and, pointing to the door, exclaimed, 'Now look hyar, Marse George, you jest go in dar and 'tend to your Christianity, and leave me 'tend to mah kitchen.' I went, and as near as I can remember she had hot dinners Sundays as long as she stayed with us."

An Army Chapel Talks

by Milton B. Crist

Here is a good picture of the average day for the army chaplain. It will interest all ministers who have a brotherly interest in the companions who are serving the armed forces. The author is Protestant chaplain at Fort Benjamin Harrison, Indiana.

"HERE comes a new Day—so good-night, or rather good-morning, Stars. It has been a beautiful night and I have enjoyed our little chat; but in a little while Mr. Sun will arrive and you will be off to bed. But for me it will be a grand new day filled with strange—sometimes sad, sometimes happy—events. I never know just what the day will bring. But I know it will be a busy one.

"Hear the bugle? You know what that means? Thousands of men are piling out of bed, rushing to get ready for "chow," ready to meet a new day, And here I stand, with my steeple raised proudly to the sky, to remind them that every day belongs to God.

"Well, here comes my first customer. I know who he is by his walk; he is the Roman Catholic chaplain. Every morning at six he comes, opens my doors, puts out the lights over the altar which have burned all night in order that anyone in need of prayer and comfort may come in the stillness of the night and kneel at my altar.

"My new day has started. Inside before my simple, but dignified, altar Mass is being said, while in the pews a few of the soldiers who are free from duties come to pray and participate in the greatest religious drama on earth. They will go forth with a new strength in their stride, a greater hope in their breasts. I know—for I have watched them.

"Good morning there, Mr. Sun. Pardon me for not speaking before, but I have been musing about this strange world. But then—I guess nothing is strange to you. You have seen this all before, a thousand times over. But to me this is all new. I never dreamed that one day I would stand in the center of a great army camp, and be a source of strength to men of all faiths and shades of belief. But here I am. And I tell you, Mr. Sun, it makes me mighty proud, and at the same time, terribly humble.

"Good morning, Chaplain. (That is the Protestant chaplain.) He never hears me, but I speak to him every morning and offer a little prayer to

God for his guidance and help. Because, before this day is over, he will need every bit of strength that he can find. There—he has gone into his office and closed the door. I know what he is doing, though. He is having his morning devotions. Sometimes I can hear him praying and sometimes I even hear him reading aloud to himself from his Bible.

"You know, that reminds me; the Bible is a wonderful book. I ought to know. Haven't I seen the men by the thousands take their New Testaments, and the Jewish men their Old Testaments. And I have heard them thank the Chaplain as he gave them their copies, which the Government furnishes. I suppose that right now in Army camps all over the world more men are actually reading the Bible than ever before in the history of the world. And they come back to ask the chaplain things which they do not understand as clearly as they would like, and every Sunday morning at Sunday School time there is a Bible Class. And on Wednesday or Thursday evenings you would be surprised if you dropped in on one of the Bible Study Classes. Yes Sir, the Bible is one great book. There is something there for every need, and the men in the service are discovering that to be true.

"There goes the telephone. That means that the Chaplain has really started his day. He won't mind if I listen in, for these are my men, too; and I am interested in every one of them. Oh, yes. He is talking to the Red Cross director. That means someone needs help. Well, he will get it if I know my Chaplain. It seems that this soldier left a wife and small child at home. The new allotment plan by which the government will supplement a payment by the men in service will not go into effect until November, two months hence. Will the Red Cross help this man's family until the payments begin? They take down all the facts and will investigate and report back. I know they will render assistance if there is a need. And another soldier will be relieved of worry about the welfare of his

loved ones at home. He will also realize that the Chaplain is his friend and is ready to help him with whatever problem he has to face. If he has not been a church-goer at home, next Sunday will find him in the chapel. Why not? The chaplain is his friend, and before long the Chaplain will be able to lead that man to know his Saviour. I have seen it happen again and again.

"Here comes a soldier to see the chaplain. Notice his eyes; they are red and swollen. He did not sleep last night. In fact, maybe he cried most of the night. He is lonesome, homesick, scared, confused. You can see by the way he walks, the look in his eyes. I see them come in here every day looking like that. But just wait twenty minutes. When he goes out, he won't look like that. He won't walk like that. I don't know what the Chaplain does to them in that office of his. I don't think that he has any miraculous injection to give them. Anyway, something happens, and when that young fellow comes out he will be more of a man than he has ever been before. Just you wait and see.

HOSPITAL CALL

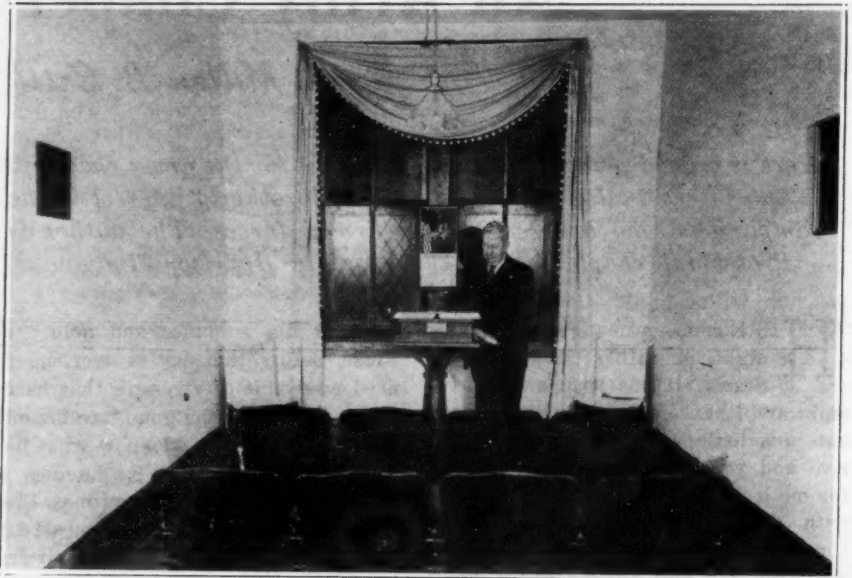
"What's happened now? There goes the Chaplain over to the hospital in a hurry. Must be something urgent. They always call him if anyone is very sick. Last week I heard him telling one of the other Chaplains about a young man he went over to see. Found him in an oxygen tent with about a 50-50 chance to live. He was under twenty years of age. But he had joined the air corps and made good. In December his father had died suddenly. His mother had heart trouble and could not work. He had a brother six and a sister eight years old. He was located at an air field six hundred miles from home. He tried to get leave; but, not being successful, he went A. W. O. L. and came home. He was picked up by the M. P.'s, brought to the guard house at our Camp, which is near his home. While there he had an attack of appendicitis—and before he was over that double pneumonia developed.

"There he was when our Chaplain went to see him. The Medical Department was doing everything to save his life. But, with all this on his mind, he was having a bad time of it. Our Chaplain stuck with him. Visited him twice a day, prayed with him, read from the

New Testament and rejoiced with him and his mother when he was out of danger. The Red Cross came to the aid of the mother and children, and the man's C. O. back at the home field gave him a good recommendation. Just yesterday that young fellow was discharged from the hospital and sent to his air base, but before he left he came in to see the Chaplain. And I heard him say as he left, 'Chaplain, I will never forget what you have done for me. And I have that New Testament right here'—and he tapped his pocket over his heart. Yes Sir, everyday the chaplain and I face tragedy and broken hearts and problems like that one I was just telling you about. It makes you feel good to know that you represent a God that cares enough to help men with their individual problems.

"The happiest day in the week for us is Sunday. That is when we really are busy. We start the day with two Catholic Masses—one at six o'clock, the other at eight. And there is hardly a seat left when these eager, responsive soldiers all crowd inside. After the last Mass, my altar is changed for the Protestants and at nine o'clock there is a Sunday school, with a fine large Bible class taught by the chaplain. Then, at ten o'clock, the general Protestant service. Eight minutes before the services begin, the organist starts playing; and, as 'my boys' enter the doors, they are greeted by the strains of some old, beloved hymns. At exactly ten o'clock, the chaplain enters the chancel; and then follows a dignified and beautiful service, just like the one you will find in thousands of churches across our country. There is always special music—either a solo, or perhaps an anthem by the men's chorus—and sometimes a cornet solo or the like. The sermon is usually short, but to the point. Always our chaplain challenges the men with the claims of Jesus Christ for the allegiance of their lives. Another hymn, the Benediction, the Doxology, and the service is over. But the memory of it will carry through the week, perhaps the influence of it through the years.

"Yes, Sunday is a lovely day in my life. In the afternoon, perhaps there is an organ recital and the men with their sweethearts, or wives, or families drop in for a minute or two of peaceful rest. Then at night comes the happy time of singing. My, how the soldiers love to sing! I almost think they will lift my roof off. All the old familiar hymns which they learned to love in their churches back home. They close their eyes and, for a brief moment, see all the familiar scenes of their Sundays at home. Yes, it is a happy time—even though sometimes a few tears are shed as some particular hymn brings mem-



CHAPEL IN FIRST CHRISTIAN CHURCH, DECATUR, ALABAMA

Simplicity and severity mark this little chapel. It seats just sixteen people and is intended as an oratory for private devotions. Back of the minister, Edwin Wyle, is the honor roll of men in the service. Not shown in the illustration are two pictures which adorn the walls. One is "Christ in Gethsemane," the other "Christ Meditating Over Jerusalem."

A Functionally Organized Church

THE Country Club Christian Church of Kansas City, Missouri, is one which bases its organization on the functional plan. In a recent announcement the following departments with their subdivisions were shown.

I. Department of Religious Education

- (a) Church School Council
- (b) Week-Day Activities
 - 1. Boy Scouts
 - 2. Cub Pack
 - 3. Week-Day Bible School
- (c) Church School Extension
 - 1. Nursery and Primary Church
 - 2. Christian Endeavor

II. Department of Evangelism

- (a) Reception
- (b) Prospects (Register)
- (c) Calling
- (d) Conservation

ories too precious for expression in any other way.

"But, here—I have talked enough. I am leaving you now. But, take it from me; I would not change places with any building in the world. For I am an ARMY CHAPEL."

III. Department of Worship

- (a) Communion
- (b) Ushers
- (c) Music
- (d) Baptism
- (e) Attendance Record

IV. Department of Missions

- (a) Missionary Education
- (b) Local Benevolence
- (c) City Missions
 - 1. Colored Church
 - 2. Mexican Church
- (d) Relative to Service Men

V. Church Night Department

- (a) Promotion
- (b) Program

VI. Department of Pastoral Oversight

- (a) Shepherding
- (b) Church Policy

VII. Department of Stewardship

- (a) Finance
- (b) Stewardship Education

VIII. Department of Practical Service.

- (a) House
- (b) Publicity
- (c) Transportation

"I Felt My Heart Strangely Warmed"

by Frank Pitt

Dr. Pitt, minister of The Grosse Pointe Memorial Church, Grosse Pointe Farms, Michigan, has been a sympathetic guest at several meetings of a group of Alcoholics Anonymous. His observations will be of interest to every reader. His suggestions will help all of us who have contacts with members of this fellowship.

THE title taken from John Wesley's *Journal* describes most aptly my own reaction at the weekly gatherings of a small group of men and women where I recently have been an appreciative guest and a humble listener. Every member of the group has known a spiritual deliverance from the bondage of a fearful appetite and is ready to offer helpful testimony concerning it. The atmosphere of the occasion in its insight, honesty, humor and genuineness has given me a better idea of what must have been the atmosphere of the New Testament groups than any other religious meeting I have attended. The weekly gathering to which I refer is part of the rapidly growing network of Alcoholics Anonymous.

Jack Alexander in *The Saturday Evening Post* for March 1, 1941, has given an account of the recent rise and growth of this movement. It began in Akron, Ohio, in June, 1935, when a New York business man, redeemed from drink by the power of the grace of God, led a local physician, a drunkard of twenty years' standing, into the same deliverance. These two men began to work among other alcoholics. At first the work was local, among the victims in Akron or among those who, attracted by the news of what was happening, came to Akron from other cities, but now, in less than eight years, the movement has spread very generally over the United States. In Detroit and its suburbs, for example, there are group meetings for the membership and those vitally interested on the first five weekdays, some in homes and some in halls, and once a month there is a general meeting for the entire local membership.

After the first hundred men and women had been cured of "incurable" alcoholism they published a volume which is in part a history of their movement and its methods and in part a collection of case histories. The book has the same title as the movement *Alcoholics Anonymous*, costs \$3.50 and

can be ordered from The Alcoholic Foundation, Box 658, Church Street Annex Postoffice, New York City. Various tracts and reprints of articles from the daily press can be obtained from the same address. Perhaps the most striking pronouncement developed by the movement is its "Twelve Essential Steps Leading to a New Way of Life." These are the twelve steps.

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood him praying only for knowledge of his will for us and the power to carry that out.
12. Having had a spiritual experience as a result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

These twelve steps are worth careful study. Substitute "evil" for "alcohol" in Step No. 1 and "others" for "alcoholics" in Step No. 12 and we have a

program which goes to the root of the matter for any earnest person and particularly for any Christian.

At every local group meeting to which I have been invited the procedure has been about the same. From eighteen to thirty men and women, the former in the decided majority, gather in a home, not always the same home. The members drop in singly and by twos and threes. Towards nine o'clock someone says, "Let's begin. Jack, you lead us tonight." So Jack or Bill or Mabel, as the case may be, does, and always with the Twelve Steps as the outline. He comments out of his personal experience and is interrupted or followed by comments from the others. At most of the weekly meetings I have been privileged to attend I have been the only one to remain silent. Occasionally a member begs off expressing himself that particular night. So vivid and vital and convincing is the testimony that time seems to pass in a flash. It may be eleven o'clock when the leader says: "Well, it's about time to stop, I guess. Let us rise and repeat the Lord's Prayer." The brief close is the only formal phase of a most informal meeting. I have found each gathering inspiring, exciting, very real in its spirit and entirely free from boasting, exhibitionism or artificiality of any kind.

Following the power and fellowship of the period of testimony is the period of eating (doughnuts and sandwiches) and drinking (coffee and soft drinks) in another room. The wives of the redeemed alcoholics have come downstairs from the upper room where they have been chatting with the wife of the host, also, of course, a redeemed alcoholic. I have not kept silent at these after-meetings but have chafed back and forth with the others, taken my share of the victuals and learned much from individuals by direct questioning. It has been after midnight, usually, when I have arrived at my home. Always I have felt a sense of spiritual reward and refreshment, a sense of spiritual elation and reality, in a degree which has not been very common in my attendance at other religious gatherings.

One of the very obvious deductions of an invited guest at the gatherings of the AAs, as they call themselves, is that their movement represents no special economic or cultural layer. It is not for the rich or the poor, the learned or

the unlearned. It is for men and women of every condition who acknowledge themselves to be the victims of alcohol and seek the Divine Strength to overcome it. At my first visit, for example, I noticed a rather powerfully built man of about thirty whose left forearm was in a cast and whose right forearm was heavily bandaged. He came in with a slightly built man of about forty who walked with difficulty on legs just getting over paralysis. A few weeks before the former, in a drunken frenzy, had smashed the windshield of his car and attempted to commit suicide by cutting the arteries of his wrists. Rushed to a hospital where AAs keep beds for such victims he found the second man in the next bed. Both were brought into the movement by an AA visitor. These two men have struck up a deep friendship out of this strange meeting-place and drive to an AA meeting every night, the good legs of the one and the good arms of the other guiding the destiny of their car. Both of them are tool and die workers. They came that evening to the spacious home of a well-to-do industrialist. There were one or two socialites in the company. Nothing mattered except the common deliverance just as nothing mattered for the same reason in Ephesus and Philippi and Rome when the Christian faith was new.

Will this movement become a sort of fifth wheel among the denominations, simply adding one more to a list that is already tragically long? I do not think so for several reasons. In the first place it does not gather itself around any one leader. Probably not one in a hundred AAs throughout the country has seen the two men who began the movement in Akron. In the second place, while it specializes only on alcoholics who acknowledge their defeat, the movement is astonishingly broad in its recognition of the different types of spiritual experience which provide deliverance. It is too tolerant, too aware of God's varied workings, to become a sect. An illustration of this is the case of a recent convert who had been violently conditioned against institutional Christianity as a child. He had difficulty in making this "God stuff" real to himself. So he imagined God in terms of a Fifth Avenue bus which had movement and direction and took him somewhere when he paid the fare. But it was hard to pray to a Fifth Avenue bus. Then he began to call God Jack. Latterly the members at the weekly meeting have noticed that he no longer calls God Jack, but God. That man surely is well on his way to a



CHRIST STILL LIVES

Shall ever a star shine out to men
As the Bethlehem star of old?
Shall ever the wise men turn again
With their frankincense and gold,
And follow the star to the radiant king
That had come to be stable born?
And, oh, shall ever the angels sing
As they did on that happy morn?

Shall ever men treasure another day
For all that it means to them?
Shall ever there be in the far away
Another such Bethlehem?
Shall ever the bells ring out at dawn
Such glorious joy for all
As they did when the Savior of men was born
On the straw of a stable stall?

The days have come from the womb of time,
Dawned, risen to noon and died,
And some have come when the bells would chime
And some when the world was tried;
But never through ages old and gray,
Since ever the world began,
Have mortals witnessed another day
That has meant so much to man.

Now he that once in a manger lay
Still lives in the hearts of men,
The world is keeping his Christmas day
As the wise men kept it then.
For ever the heavens shall ring with song
And ever the bells shall chime,
And this glorious day that has lived so long
Shall live to the end of time.

Edgar A. Guest.

deep awareness of what the Christian Gospel proclaims.

I am sure that the AAs will not just form one more sect. On the contrary I am sure that they will add to the strength of our churches. The group that I know best is made up of Protestants, Catholics and those without church connection. The Protestants and Catholics had remembered their early Christian training and have now returned to institutional Christianity in the conviction of their deliverance by God's grace. Sometimes the hegira has been most interesting, for example, the woman raised as a Methodist who is now a High Church Episcopalian and astonishingly quick in her insights and fertile in her suggestions at the weekly meetings, and the man born and brought up as a Catholic who is now a Presbyterian and also makes a valuable contribution. There are other cases where, without any previous church contacts, members have sought active relationship in some branch of the Christian church. Again, as in the New Testament, the varieties of form do not matter in comparison with the Spirit's gift.

And all churches, too, should benefit from the relentless—I had almost written ruthless—perseverance of the AAs in their search for alcoholic victims to whom they offer the testimony of their own saving experience. If the church membership of the United States could catch something of the faith and tolerance and devotion of these men and women who have been rescued either from the gutter or the road that soon leads to the gutter we should be in a fair way to solve the most baffling of our individual and social problems. The fact of the matter is that the AAs have found a phase of the Christian Gospel which really matters.

What can the parish minister do to help this movement? That was the question I put to an AA friend. This was his reply: "Doctor, you would have to go on a two years' drunk to qualify." I understood him. The membership of AA is for specialists and we who belong to the churches can be grateful for them and encourage them and refer to them the cases for which we cannot be the channel of reclamation. It happens that the man who made that reply had attended my church without finding the power to conquer his personal problem. He found that power in the AA and then he returned to my church to strengthen it with his newborn life. Verily, verily, if the average minister cannot help the AA in any very direct fashion the AA can help him.

The Songs of Christmas*

A Play With Carols and Tableaux

by Martha Bailey Shannon

OPENING CHORUS. CAROL No. 1: "O Come, All Ye Faithful." This may be used as a Processional, the singers marching up the aisle or aisles of the auditorium to the choir loft or to the seats which have been reserved for them.

(As the music of the opening carol dies away the platform is lighted and GRACE enters from the R., carrying a large book. She moves to the L., picks up two stools or hassocks and places them, one at the R. and the other at the L. of a chair which stands at the extreme R. front. She seats herself in the chair, opens the book and seems interested in its contents. A bell rings off L. She rises and exits at the L.)

GRACE (off L.): Oh, hello! I'm glad you got here early.

HELEN: Hello yourself.

IRMA: It's lovely—and so clear.

JANET: It's a perfect night for caroling.

GRACE: That's fine! Take off your wraps. It will be some time before the others get here. I'm so glad it is clear. (She enters from the L., followed by HELEN, IRMA and JANET.) I found the loveliest book. We'll have time to look it over. And we can tell the others about it when we get back from caroling.

HELEN: Is the book you have the one from the library, the one Miss Gray told us about?

GRACE (with a nod and a smile): Yes. And it has the grandest illustrations! You must see them. (She moves to the R. front.) I know how we can arrange it. Helen, you sit in the chair. (HELEN does so.) Irma and Janet, you take the stools, and I'll sit on the floor in the center. (All take the positions suggested.) The book is quite large so I believe we can all see the illustrations.

HELEN: Yes.

IRMA: We can.

JANET: Oh, that's fine!

GRACE (smiling): I was to get this book, but you girls had jobs, too. How about it? Did you do what you were supposed to do?

HELEN (putting up her hand, school fashion): Yes'm. I did.

CHARACTERS and COSTUME SUGGESTIONS

GRACE—an older intermediate.

HELEN, IRMA and JANET—intermediates. These girls are dressed in modern costumes both for indoors and outdoors.

GROUP OF ENGLISH WAITS—dressed in winter coats, caps, leggings, mittens, and large bright mufflers. Christmas pictures and cards will be helpful in planning these costumes.

GROUP OF BETHLEHEM CHILDREN—in the simple Oriental robes of Bible times.

GROUP OF BETHLEHEM WOMEN—in the Oriental robes of Bible times.

THE MISSES STRASSER—two sisters. They should be singers. They wear full skirts, reaching to the floor, tight bodices, and kerchiefs fastened around the neck.

FRANZ GRUBER—dressed in a frock coat and tight trousers. He wears a wide flowing tie or a stock. He should be a singer.

MARY, MOTHER OF JESUS—in a blue robe with a white headdress or a robe of Venetian red with a blue head-dress.

GROUP OF ANGELS—wearing long robes of soft white material with wing-like sleeves.

GROUP OF MODERN CAROLERS—in modern outdoor clothing.

CHOIR—any choir or church school choir may be used. They may carry large red folders on which are pasted the songs used.

MUSICAL NUMBERS

1. "O Come, All Ye Faithful"
2. "The First Noel"
3. "God Rest You, Merry Gentlemen"
4. "Thy Little Ones, Dear Lord, Are We"
5. "The Coventry Carol"
6. "Silent Night"
7. "O Little Town of Bethlehem"
8. "Hark! The Herald Angels Sing"
9. "Joy to the World"

IRMA: I did.

JANET: And so did I.

GRACE (laughingly): Fine! Suppose we hear from Helen first and then

the other "little girls" may also speak.

IRMA (pretending to be very young): Yes'm. Aw wight.

JANET (laughing): Silly! Go on, Helen. Let's hear what you had to do.

HELEN (holding up a paper and reading from it): We were to find out something about carols. I learned that the origin of the word "carol" is a little obscure though it is believed to have come from the Latin word (she spells the word slowly) "c-h-o-r-a-u-l-e-s," which means to dance and suggests the old dances which were accompanied with singing. (She looks up laughingly.) You see I really went about this seriously. (She reads again.) Finally, the word "carol" came to signify a song of joy or exultation. (She clears her throat importantly.) This is the present-day definition: carols are songs of praise, usually with a religious impulse. They are less formal than hymns and more expressive of popular feeling.

IRMA: I found out that a carol is a hymn of praise, especially as sung at Christmas. I suspect that's what most people would say—but there are different kinds of carols.

JANET: Christmas and carols do seem to—sort of belong together.

GRACE (looking down at the large book): Listen to what it says here: (Reading.) "No festival of the year has been more inspirational in the field of music than Christmas although the custom of celebrating all the seasons of the year in song is ancient and universal."

HELEN (leaning over to see the book more clearly): Oh, look! The first carol in the book is "The First Noel." What does it say about it, Grace?

GRACE (reading): "'The First Noel' is a traditional carol. We know not who wrote it nor from whence it came but many authorities believe it originated in France during the sixteenth century. It is a folk song, which the dictionary explains as a song or a ballad originating and used by the common people, illustrating life as derived from legend or story."

IRMA: "The First Noel" does tell the Christmas story, doesn't it?

(The girls nod assent.)

GRACE: I love it. (She begins to hum the melody. She may sing several verses while the other girls join in the

*Copyright, 1941, Walter H. Baker Company. If a production is planned, separate copies of the play should be purchased from Baker's Plays, 178 Tremont Street, Boston, or 448 So. Hill Street, Los Angeles. The books are thirty-five cents each.

chorus or the girls may hold tableau while the carol is rendered by the choir.)

(CAROL No. 2: "The First Noel," solo and chorus, girls or choir.)

HELEN: Janet, that reminds me; you were to find out why Christmas carols are so often called "Noels."

JANET (laughing): Now that we have sung "The First Noel," I think the question is answered. (She holds up a piece of paper.) But as long as I have written this down, you'll have to hear it.

IRMA: We'll try to bear it!

JANET (reading): "The word 'Noel' is derived from the Latin, 'Natalis,' which means 'birthday.' The Nativity was called 'Noel' by the Latin races and others and thus Christmas carols became 'Noels.'"

HELEN: I think it's all very interesting. I really never thought much about the subject until Miss Gray suggested we look it up.

JANET: I haven't finished yet.

HELEN: Oh, I beg your pardon! Please go right on.

JANET (reading): "French historians tell us that as early as the year 129 Telesphorus, Bishop of Rome, started the custom of celebrating the Nativity with songs of Noel or Christmas carols."

IRMA: And here—in the twentieth century—we keep the custom. It's lovely when you think about it, isn't it?

GRACE: Yes, it is. (She turns a page of the book.) I was to get this book and find out when carol singing through the streets started. Here is what it has to say. (Reading.) "Authorities do not agree about the origin of caroling although it is known to have been very popular in the sixteenth century. There was a revival in England a hundred years ago to which Washington Irving testifies. In his Sketch Book he tells of having just retired when he heard a strain of music beneath his window and arose to find a band of 'Waits' caroling. 'Waits' was a name given to English Carolers who roamed the streets several weeks before Christmas with instrumental music and song. One of the most popular carols of England is 'God Rest You, Merry Gentlemen' which is supposed to have been written by rustic bards of the seventeenth century. We can easily imagine the Christmas spirit of joy being spread from house to house as the Waits caroled the joyous words with lilting melody." (She turns a page.)

IRMA: Oh, look! There's a picture of Waits.

TABLEAU

"God Rest You, Merry Gentlemen"

(For this tableau dim lighting should be used to suggest evening if possible.

One of the Waits may carry an old lantern and another may hold a musical instrument. The number of Waits used must depend on the tableau space. Suggestions for costuming and grouping may be obtained from the Christmas card pictures.)

(CAROL No. 3: "God Rest You, Merry Gentlemen." The tableau is held while this number is sung by the choir.)

JANET: Read what it says under the picture, please, Grace.

GRACE (reading): "Modern young people of America are following the custom of caroling through the streets. Lighted candles are placed in the windows to invite the carolers to pause and sing their joyous message. These lighted candles remind us of the old legend which told of the Christ Child wandering through the land at Christmas and a glowing candle was to assure him of a welcome in the house so lighted."

HELEN (thoughtfully): It's fine for the carolers to carry candles, too, as we decided to do. (Softly.) It will show that Christ is welcome in our hearts.

IRMA: That's a lovely thought, Helen.

(Grace turns several pages.)

GRACE: Oh, look at the sweet picture with this one! It is called "Thy Little Ones, Dear Lord, Are We."

JANET: The picture is dear—but I don't know that song.

GRACE (reading): "It was written by Hans Brorson."

HELEN: Who is he?

GRACE (reading): "A Danish hymn writer who wrote many hymns for general use as well as for Christmas. This Christmas song for children was first published in 1732 and its first title was 'A Little Hymn for Children.' This scripture was placed under the title of that time, 'Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?' (Matthew 21: 16.)

TABLEAU

"Thy Little Ones, Dear Lord, Are We"

(This should be a beautiful tableau of Mary, Mother of Jesus, and the Group of Bethlehem Children. MARY should be seated beside a rude manger filled with straw and covered with a white cloth. A lighted electric bulb or a large lighted flashlight placed in the manger should send a glow across MARY's face as she bends over. One child may stand with bowed head; several may kneel and a very small one may be peering into the manger with childish curiosity.)

(CAROL No. 4: "Thy Little Ones, Dear Lord, Are We." The tableau is held while the first and third verses are sung by selected children's voices or the singing may be done by the Bethlehem Children.)

GRACE (excitedly, after turning a page): Do you remember when we were studying the origin of pageants that Miss Gray mentioned the Coventry Corpus Christi plays sponsored by one of the Queens of England?

Girls: Yes!

GRACE (laughing): It seems odd to think the word "pageant" originally meant the platform on which the plays were given.

HELEN: And carried through the streets on carts! But what made you think of that now? (She leans over and looks closely at the book.) Oh, I see! The old "Coventry Carol."

IRMA: Read us about it, Grace.

GRACE: It doesn't have very much to say about it. It speaks of the "Pageant of the Shearmen and Tailors" and this carol was sung in one of the scenes of that pageant. (Reading.) "This scene portrayed the women of Bethlehem singing the lullaby hymn just before Herod's soldiers came." (She looks up.) It makes me shiver to think of those soldiers coming to kill the babies. (Reading.) "The 'Coventry Carol' is best sung by women's voices. The carol now used is of early origin but it is not the original."

TABLEAU

"The Coventry Carol"

(This tableau should be dimly lighted. The Group of Bethlehem Women are seen, each holding a wrapped bundle or a large doll. One or two of the women may be seated on the floor while the others stand. Their heads should be bowed and their attitudes express grief.)

(CAROL No. 5: "The Coventry Carol." The tableau is held while the carol is sung softly by women's voices.)

GRACE: The next carol is one of our favorites. I'm sure of that.

HELEN (looking over GRACE'S shoulder): "Silent Night!" Oh, yes!

GRACE (reading): "In 1818 Joseph Mohr was the young priest at Oberdorf, near Arnsdorf, in the Tyrolean Mountains." (Aside.) That's what used to be Austria—in case you don't know it.

IRMA (lightly): Having given us a geography lesson you may now go on with the history of the carol.

GRACE (smiling): Well—to continue; "the organist of the little church in Oberdorf was the schoolmaster, Franz Gruber. Mohr and Gruber were friends. On Christmas Eve, 1818, the organ of the church was sadly in need of repair. The little town was snow-bound and there was no repairman for miles around. Joseph Mohr and Franz Gruber had often talked of Christmas songs but it was not until this emergency arose

that they felt they might write one. A new song would be helpful—now—with the organ in such a bad condition and so 'Silent Night' came to be. One story tells us there was a Christmas party or festival to be held at the schoolhouse and it was during the preparation for this that Mohr took the words to Gruber. It is said the melody came to Mohr as he read the words written by his friend. It is pleasant to think of it coming to life in that inspirational way."

TABLEAU "Silent Night"

(The two Strasser sisters are seen trimming a small tree which stands on a table C. back. FRANZ GRUBER stands at their L. He holds a piece of paper and seems to be studying it with great interest. The pose is held while instrumental music of "Silent Night" is played softly. Then GRUBER'S fingers beat rhythmically against the paper and he begins to hum the melody. The Strasser sisters quietly turn and smile at each other. They watch GRUBER closely.)

FRANZ GRUBER: I have it! Listen, my friends! I have a tune for this Christmas poem by my dear friend. (He sings the first verse of "Silent Night" and then smiles at the girls.)

FIRST MISS STRASSER: Oh, that is lovely.

SECOND MISS STRASSER: Yes. It sings itself, your song.

FRANZ GRUBER: Come, my friends. Sing the next verse with me.

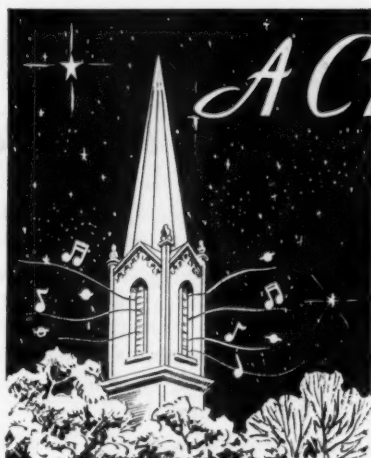
(The two girls move to GRUBER and stand, one at the R. and the other at his L., as they sing the second verse with him.)

FIRST MISS STRASSER: Joseph has written a beautiful poem and you have given it the perfect melody.

FRANZ GRUBER: Will not our friends of the congregation be surprised to hear a new song this Christmas?

(CAROL No. 6: "Silent Night." The characters return to the first pose as the choir sings the last verse of the hymn.)

GRACE: Listen! The rest of this account is interesting. (Reading.) "A few days later when a man pushed through the snowdrifts to repair the organ, Gruber showed him the new song. This man was responsible for its early rise to popularity for he took it to a family in the Austrian Tyrol. This family made extended concert tours and had gained quite a reputation as singers of folk songs. They liked and used 'Silent Night.' Through them it became well known even before its publication. It has since been sung around the world and translated into at least ninety different languages and dialects."



A Christmas Carol

The hopes and fears of all the years
Are met in thee tonight.

"For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God the King
And peace to men on earth!"

TABLEAU "The Nativity"

(The manger tableau is shown again. This time the manger is placed at the L. with MARY seated beside it. At the R., on an elevation, several ANGELS are seen, looking down at the manger with expressions of adoration. If preferred, small children, dressed as cherubs, may kneel beside the manger.)

(CAROL No. 7: "O Little Town of Bethlehem." The tableau is held while the choir sings the first three stanzas of the hymn.)

HELEN: I hope we have time for another one before the crowd comes. Oh, I love "Hark! The Herald Angels Sing." Does it tell about that, Grace?

GRACE (turning a page): Yes. Here it is.

HELEN: What does it say about it?

GRACE (reading): "The lyric was written by Charles Wesley about 1739 or a few years later." (She looks up and smiles.) There's a little account about how he wrote some of his hymns.

IRMA: Please read it, Grace.

GRACE (reading): "Charles Wesley spent a large part of his time on horseback. It is said that he would compose many of his poems while riding about the country jotting down the words on a card kept for that purpose. Some one writes that he has been known to stop at a house by a roadside, dismount and call for pen and paper. After he had written the hymn he had been composing, he would speak kindly to those present and give them a gospel message before he rode away. 'Hark! The Herald Angels Sing' has had many tunes but the one that is usually used was written by Mendelssohn-Bartholdy."

TABLEAU

"Hark! The Herald Angels Sing"

(As many ANGELS as can be placed well should be used in this tableau. They should be arranged in graduated heights and sidewise toward the audience so that a profile picture of de-

IRMA: I'm sure I like that carol better than ever now—if that is possible.

GRACE (excited): Listen to this, please. (Reading.) "'O Little Town of Bethlehem' is a real American carol."

JANET: I didn't know there were any American carols.

GRACE: Yes, it was written by Phillip Brooks, a famous minister in Philadelphia and Boston. It says, "Beside Trinity Church in Boston stands the famous St. Gauden's statue of Dr. Brooks, but this is no greater memorial than his beautiful Christmas poem 'O Little Town of Bethlehem' which has winged its message to all parts of the world. Dr. Brooks made a visit to Palestine at the Christmas season. On Christmas Eve he and a group of friends traveled from Jerusalem to Bethlehem. On a range of hills overlooking Bethlehem he could see the little village where Jesus was born. Its streets were dark but the tropic stars blazed overhead. On the foothills he could see the fields where the shepherds lay and heard the angel chorus. Three years later, when he was back in his church in Philadelphia, he wanted to write a Christmas song for the children of his Sunday School. He remembered the scene of Bethlehem and described the town as he had seen it sleeping under the stars. He asked his Sunday school superintendent, who was also the church organist, Mr. Lewis H. Redner, to compose a tune for the song. Though Mr. Redner tried it, the tune did not come to him until in the night of Christmas Eve. Then he thought of just the right melody, wrote it down, and the next morning filled in the harmony. Here are the first of the words Dr. Brooks wrote:

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The Silent stars go by;
Yet in thy dark streets shineth
The everlasting light;

scending angels is presented. Each ANGEL may hold a golden trumpet.)

(CAROL No. 8: "Hark! The Herald Angels Sing." The tableau is held while the choir sings selected stanzas.)

IRMA (looking at her watch): It is certainly interesting but it must be time for us to get ready to join the carolers.

GRACE (rising): Yes, it must be. Shall we get our coats and hats?

JANET (as all rise): I think we had better do it. They will not like to be kept waiting.

(The four girls exeunt at the left.)

(The CAROLERS, at the rear of the audience, begin to sing "Joy to the World." They march up the C. aisle carrying lighted candles or flashlights. They stand on the floor of the auditorium, close to the platform, and finish singing the first verse. At the conclusion of this verse, GRACE enters from the L., wearing a coat and hat and carrying a lighted candle.)

GRACE (calling): Hurry, girls! The crowd is waiting outside.

(HELEN, IRMA and JANET enter from the L. They also wear coats and hats and carry lighted candles or flashlights.)

HELEN: I'm sure I am going to love caroling more tonight than I ever have before.

IRMA: Yes. I believe we will really feel we have a part in spreading the Christmas joy that Christ's coming should bring to all the earth.

(The four girls join the CAROLERS and all move slowly down the C. aisle of the darkened auditorium with the candles held high and singing heartily.)

(CAROL No. 9: "Joy to the World." This is sung by CAROLERS, choir and congregation as a Recessional.)

THE END

CHRISTMAS BELLS

I heard the bells on Christmas Day
Their old familiar carols play,
And mild and sweet the words repeat
Of peace on earth, good will to men!

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong and mocks the song
Of peace on earth, good will to men."

Then pealed the bells more loud and deep:
"God is not dead nor doth he sleep!
The wrong shall fail, the right prevail,
With peace on earth, good will to men!"

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men!

Henry Wadsworth Longfellow.

Gas Rationing and the Church

by Warren Grafton*

"WHAT are you going to do when gas rationing comes in?"

This is the most frequently asked question that your minister hears these days. Sometimes it is asked with bated breath, as though the inquirer expected the church to close its doors for the "duration."

What are we going to do? Here is what we are going to do:

First, we are not going to cross the bridge until we come to it. Gas rationing is not here yet. November 22 has been mentioned as a possible date. We heard recent rumors that its start might be postponed another three months, due to complications in the red tape of its initiation. Nor do we know its specific terms for this area, nor what actual effect it will have upon the church. We will cross the bridge when we reach it.

Second, our new organizational set-up includes a committee on transportation, of which Mr. Joe Chick is chairman. This committee is seeking to discover those who have no available means of transportation to the church, many of whom live in areas where an hour and a half ride would be required on public conveyance. It is seeking to link these with others, living in the same area, who have room for two, three, four extra passengers. Call the church office *today* if you have such transportation available.

Third, your church will encourage the pooling of transportation. Two neighboring families, both having cars, can often come in one car, thus putting an every-other-Sunday requirement on each car. Kansas Citians are already practicing this in the interests of business. Why not in the interests of religion?

Fourth, we shall seek to condense most of our activities on two days, Sunday and Thursday. We shall encourage participation in our *entire* Sunday morning program. Here are two neighbors, one a Sunday School attendant, the other a church attendant. If they are to pool their transportation, the church attendant should come for Sunday school and the Sunday school attendant should stay for church. Adequate facilities will be provided for caring for all children up

to twelve in a program paralleling our church service. With the precious drops of gasoline we expend to come to church under rationing, we should certainly take advantage of its maximum program.

Likewise the church night dinner can become the rallying point for all week-day activities. Our programs, scheduled to close by 8:15, leave adequate time for committees and conferences which might otherwise require the expenditure of additional gallons of gas.

Fifth, and most important, we shall recognize and shall continually emphasize the fact that the church of Jesus Christ existed before Henry Ford was born. We sometimes talk as if the church came into being with the advent of the automobile. Paul had no automobile. Your minister was once whisked down the Appian Way in a modern motor car, covering as many miles in fifteen minutes as Paul covered in a day. But Paul, like your minister, saw Rome because he had the will to do so.

Our soldier boys, returning from training camps, tell of forced marches of as much as twenty-five miles in one day. They do it in the interests of patriotism. The average golfer walks five to six miles in the course of an eighteen-hole game. He does it in the interests of pleasure. How much will the Christian do in the interests of religion? When the test comes, we believe that Christians will measure up.

Purpose is the strongest propelling force in all the world. Four good tires and a full gas tank have frequently propelled families away from the church because they had no purpose. In these days of deepening religious resolve the propelling purpose of a hunger for spiritual comfort and strength may accomplish what a full gas tank could never hope to do. We believe it will!

Beautiful Selection of RELIGIOUS CHRISTMAS CARDS

Also
CALENDARS — BOOKS — PICTURES
PLAQUES — CROSSES — BIBLES
PRAYER BOOKS — HYMNALS
Send for our illustrative catalog

MOREHOUSE-GORHAM CO.
14 East 41st Street New York City

*Minister, Country Club Christian Church, Kansas City, Missouri. Reprinted from the local church publication, "The Country Club Christian."

A Candlelighting Service

"The Light of the World"*

Note the progressive nature of this service. In the opening Call to Worship Scripture verses are used to indicate the wistfulness of a people "in great darkness." This is followed by a prayer for light. As the service progresses light is given and the congregation, in the closing hymn, leaves the church, praying for further illumination.

(This service is most effective staged in a dimly lighted church. On the communion table, arranged in suitable candelabra are thirteen candles. One large one is in the center. Six smaller ones are arranged on each side. The large one, alone, is lighted as the worshippers enter. To make the service most effective, doors should be kept closed until this candle has been lighted.)

Organ Prelude: A hymn medley composed of "Lead Kindly Light," "The Morning Light is Breaking," "Watchman Tell Us of the Night."

Call to Worship: (Worshippers standing).

"The people who sat in darkness have seen a great light; and to them which sat in the region and shadow of death a great light is sprung up."

"The Lord is my light and my salvation; whom shall I fear?"

"That was the true light that lighteth every man that cometh into the world."

The Gloria Patri: (Worshippers standing.)

Hymn: "Father of Lights" to tune "Ancient of Days."

Father of lights, in whom there is no shadow,
Giver of every good and perfect gift!
With one accord we seek thy holy presence,
Gladly our hearts to thee in praise we lift.

Light of the world, thro' whom we know the Father!
Pour out upon us thine abiding love,
That we may know its depth and height and splendor,
That heav'n may come to earth from heav'n above.

Thou art the Christ! To thee we owe allegiance.
May our devotion sweep from sea to sea,
Even as we, the gift from thee receiving,
Joyfully minister that gift for thee.

Amen.

Elizabeth Wilson and Helen Thoburn
An Affirmation of Faith: (To be said in Unison. Congregation Seated).

We believe that God is a spirit, and



they who worship him must worship him in spirit and in truth.

We believe that God is Light; and if we walk in the light as he is in the light, we have fellowship one with another.

We believe that God is Love; and every one that loveth is born of God, and knoweth God.

We believe that Jesus is the Son of God; and as many as are led by the Spirit of God, they are the Sons of God.

We believe that Jesus is the Way, the Truth and the Life; and that God sent his Son into the world that the world should be saved through Him.

We believe that we are children of God; and that God hath given us eternal life, and that this life is in his Son.

We believe that if we confess our sins, he is faithful and just to forgive us our sins.

We believe that the world passeth away, and the lust thereof; but that he that doeth the will of God abideth forever.

The Service of Candlelighting:

(While organ plays Gounod's "Send Out Thy Light," two ushers bearing unlighted tapers march to the table.)

The Minister Speaks:

"On the table are thirteen candles. One alone is lighted. That represents our Christ. Arranged on either hand are six additional candles representing the twelve apostles. Judas hath fled and St. Paul is represented in the group. From the light of the Christ, we will now light the twelve other candles."

(Each usher lights his taper from the large candle and then lights six of the smaller ones on his side of the table.)

The Minister Continues:

"The apostles make a connecting link between the Christ and the Christian disciples of all times. From them we are to receive the torch and lighten the way of Christian faith. Your part is to join with us in singing the hymn of consecration. Let each word you sing be an invitation for light to enter your soul."

At this point some churches will wish to have the entire congregation unite in the service of candlelighting. To properly prepare for this the small candles, with suitable hand protectors should be distributed to the worshippers as they enter the church.

The congregation will rise, candles in hands. The ushers will pass along the aisles lighting the candles of the worshipper at the end of the pew. He in turn will light the candle of the person next to him. When all are lighted, the congregation remains standing for the singing of the hymn of consecration. Then the lights are extinguished and the congregation seated. The altar candles remain lighted for the entire service.

The Hymn of Consecration: "Spirit Divine Attend Our Prayers." (Congregation Standing.)

Spirit divine, attend our pray'r
And make our hearts thy home;
Descend with all Thy gracious pow'r;
Come, Holy Spirit, come.

Come as the light; to waiting minds,
That long the truth to know,
Reveal the narrow path of right,
The way of duty show.

Come as the fire; enkindle now
The sacrificial flame,
That all our souls an off'ring be
To our Redeemer's name.

Come as the dew; on hearts that pine
Descend in this still hour,
Till ev'ry barren place shall own
With joy Thy quick'ning pow'r.

Come as the wind; sweep clean away
What dead within us lies,
And search and freshen all our souls
With living energies. Amen.

Andrew Reed

Samuel Longfellow

The Pastoral Prayer: (Congregation still standing.)

A Choir Response: (To be selected.)

Offering and Choir Offertory:

The Sermon or Meditation:

Concluding Hymn: "The Morning Light Is Breaking." (Congregation Standing.)

The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war.

See distant nations bending
Before the God we love
(Turn to next page)

*This service in a most attractive colored folder may be secured from Goodenough & Woglom Company, 296 Broadway, New York City. A sample folder will be sent upon request.

British Wife Writes on Candidating

We think that the wives who read this ministers' magazine will be interested in this article which appeared in "The Christian World" of London, England.

ON Sunday my husband is preaching at X Church "with a view." From the information we have gleaned about this church, it seems very desirable from our point of view. If my husband were called there, he would probably be very pleased to accept.

* * *

After ten years of hard and conscientious labour in his present church it is time he moved. This is his first church. Without foolish flattery or self-delusion we are thankful and proud to admit that the church is flourishing. God has certainly blessed us; but we feel it is time for us to go. So, on Saturday morning, John will travel over two hundred miles. The trains will be packed. He will most likely have to stand in the corridor most of the way. He will arrive feeling tired and very dirty. On Saturday night he will try to sleep in a strange bed, and most likely he will lie awake for hours.

* * *

What kind of a man do they want at X Church? "Do they know themselves?" he will wonder.

* * *

Are they looking for a man about fifty who has had a quarter of a century in the ministry? Or do they desire a younger man? Are they intellectually inclined, with a good sprinkling of degrees among them, or are they people with less education whose interests are rather different? Will they approve of a heavy-going doctrinal sermon, savouring of much scholarship, or do they prefer the sermon to open with a bang, and have pep and punch all the way through? Or do they like more

emotional stuff, with a tear here and there, with plenty of anecdotes from real life or literature? Are they fond of children's addresses, or do they regard them as a temporary hold-up in an otherwise smoothly running service? Do they like the minister to smile at the children and say, "Now, boys and girls, I've got a nice little text for you this morning." Or does it please them more to hear a very matter-of-fact voice say, "As I was coming along in the train yesterday . . ." Do they admire a polished elocutionist, with rather thin subject matter, with a little Bible-thumping as a variation from diving and arm-throwing? Or are they prepared to listen to the quiet voice with a real message?

* * *

John will wonder if he is one of a long list of "possibles." Will the church members narrow the number down to two or three, and then ask for a second hearing? Will they have a heated discussion at the next church meeting, and probably divide the members and leave several sore places which will take months, perhaps years, to heal? Or will they hear one man, and decide no or yes before another poor victim is hauled up for consideration? At last John will fall asleep, and dream he is struck dumb in the pulpit, or else that the organist insists on playing swing music all through the sermons.

* * *

Then the fateful day will arrive, and John will control his nervousness as well as he can, and do his best according to his own lights.

* * *

And when Sunday evening comes John will heave a sigh of relief and light his pipe. Resting in the home of his week-end host and hostess, he will talk, and listen, and discuss the war, the growing of tomatoes, and Reconstruction schemes. He won't really know what kind of an impression he has made. His host can't really say "It was awful" or "You're the best we've had so far. . . ." But, surely, however well or however badly John has preached, the performance in the pulpit will not be regarded as final. The people will wonder about our church here. Has John been a good pastor? Do his deacons hold him in high esteem? Has the work prospered under his hand? How can they find this out? By a budding network of investigations, via

moderators, a college principal, church deacons, and anyone else who happens to have gleaned a little information? They can't ask John himself, for he is the last person to blow his own trumpet.

* * *

The best thing would be for the congregation at X to meet the congregation here. I know the X people would say, "We think this is the man we are looking for. We know his sermons are thoughtful, sincere, helpful in every way. Was it just a spurt, or is he always like that? Is he diligent in his pastoral work? Does he visit the aged even though they can serve the church no longer, except with their prayers?" And our folk would say, "Yes, his sermons are always helpful. We feel he has helped us to be nearer to God. And he is a faithful visitor. The old people welcome him, as well as the active workers. The youths and girls at the Fellowship regard him as their friend. He writes nearly thirty letters every month to our lads who are away in the Forces. When the boys are on leave they all go to see him at his home. At meetings, as chairman, he steers the ship over occasional stormy waters with his good temper and strong sense of humour. He does more than his share of fire-watching, and takes his part in various Christian activities in the town." But our congregation would say, "Please don't take him from us. We want him for ourselves." And surely that is the highest praise.

* * *

Ministers' wives are not consulted in these weighty matters. But I'd dearly like to tell them that when John is not busy with affairs outside the house he is studying with amazing patience, giving the very best of his brilliant and well-trained mind to the task of preparing himself for his high calling. His conscientiousness amazes me. I wish I could tell them that.

* * *

The methods of calling ministers are truly baffling. There appears to be such a large element of risk, or perhaps luck. What is to be the standard of judgment? How will the people make their choice? Will it be because there is a good sermon, or a funny children's address, or emotional prayers? Or will it be because Mr. Jones has a cousin who met a Mrs. Smith who said her sister had told her that this man preached to a packed church every Sunday? Or will it be because the Moderator said that the candidate was the best man in his province?

* * *

And when Sunday comes I can only pray that the Holy Spirit will dwell in the hearts of all those who gather together to worship in that vacant church I have never seen.

Candlelighting Service

(From page 19)

And thousand hearts ascending
In gratitude above;
While sinners, now confessing
The gospel call obey,
And seek the Saviour's blessing,
A nation in a day.

Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come!" Amen.

Samuel F. Smith

Benediction:

Organ Postlude:



Two Scenes From the Homemade Program

Christmas Program of Slides

This Church Made Its Own

by Robert T. Fauth*

DESIRING to present a religious pageant last year at Christmas time, but desiring also to avoid all the confusion and clutter which would accompany a pageant presented in our small chancel, we devised a way in which the effectiveness of such a presentation could be considerably enhanced, and yet a method whereby we were able to do most of the work connected with it well in advance of the actual presentation. This we did by the use of Kodachrome slides.

Early in November we planned the nature of our program, and prepared a sequence of twenty-five scenes to be filmed. These scenes were divided into two parts: half of them were to present the Christmas story itself and half of them were to portray the effect which this story has had on subsequent history.

Perhaps you can visualize ways of presenting titles such as the following in picture form: "The angel appeared to Joseph," "There were shepherds abiding in the fields," "The story was carried afar by the apostles," "It has brought comfort to prisoners," "It has brought healing to the sick."

As soon as the nature of the scenes was determined, committees began work planning the costumes, gathering properties, and discovering "locations" for

the various pictures. Originally it was planned to film the scenes against backgrounds as natural and as authentic as this part of the country could provide. The manger scene was to be filmed realistically in a stable, the travelling apostles were to be shown climbing a hillside trail. Because of lack of time, however, most of the pictures were taken in an improvised studio where we could quickly shift from one scene to another.

The boys and girls of our church school were the characters in the scenes. They were costumed by a costume "crew," and then the scene was carefully explained to the actors. They were encouraged to interpret the meaning of the scene as much as possible through their own gestures, positions, and expressions. When the picture had been judged for composition and expression, it was quickly taken on 35 mm. Kodachrome film.

When developed, these pictures are returned from the laboratories in the form of 2x2" slides in actual colors. Thus, with comparatively little effort, we secured a sufficient number of slides—featuring the children of our church—to retell the Christmas story simply and beautifully. The presentation of the pictures on Christmas eve was accompanied with appropriate music and readings. The children, themselves, were able to enjoy the program, and many of the inconveniences and difficul-

ties which accompany a pageant were eliminated.

Kodasides are comparatively inexpensive, and lend themselves to many various uses in the church. The children of the church school, or of a class, can prepare a program over a considerable period of time, taking the pictures as the scenes are completed, and then later gathering all the slides together into a single presentation. Bible stories can be illustrated in the same manner.

The transparencies can also be mounted between protective glass coverings. When this is done, a durable and lasting library of slides can be built up with little expense. A history of the church can be recorded by filming events of importance in the affairs of the church. Or, if a sufficient number of slides have been prepared and collected, those from various sets or programs can be used interchangeably to illustrate and create new presentations.

THE MOTHERS OF MEN

Mother's Day has become fixed in the calendar. We must be careful not to let this day become altogether official. Motherhood is not a genial or impersonal institution. It is a glorious reality that individualizes itself every time a newborn babe comes into the world. Mothers have names to identify them: names like Lois and Eunice. These names represent more than titles; they represent qualities transmitted by heritage and training to the generations following.

Happy is the one who, like Timothy, is in the line of a spiritual succession. Thank God for grandmothers who are mothers grown, not only older, but wiser as well. This day we all may well evaluate anew the treasure of a sturdy, God-fearing ancestry. From *To-Day*.

*Minister, Peace Evangelical and Reformed Church, Waverly, Iowa.

Screwtape's Social Triumph

by Frank H. Ballard of London

For a number of months we have brought no message from our British correspondent. Here he returns to discuss the rise of a new literature in England.

SINCE last I wrote for *Church Management* some of our best known religious leaders have fallen in sleep and we are very conscious of loss. But others are stepping into prominence, some as preachers and thinkers, others as writers and men of action. Amongst the laymen who have suddenly taken front rank is Mr. C. S. Lewis, Fellow of Magdalen College, Oxford, whose books are being widely read and who is frequently being called to the microphone by the British Broadcasting Corporation. The first book that received widespread notice was on the old subject: *The Problem of Pain*. It is not a large book, nor is it written in the style of professional theologians but it is remarkably suggestive. On every page there is evidence of a lively mind and of first-hand thinking. Probably the book is already well known to the U. S. A. If any of my readers have not yet made its acquaintance they will do well to secure a copy and read it more than once.

But generous as was the welcome given to *The Problem of Pain*, it was nothing to the popularity of a still smaller and still more original volume entitled *The Screwtape Letters*. There are thirty-one of these letters purporting to be written by a crafty devil who is instructing his nephew, Wormwood, in the subtle arts of temptation. In particular Wormwood is engaged in the task of recapturing for the forces of evil a young man who has recently been converted to the Christian faith. Screwtape exercises all his satanic ingenuity instructing his affectionate nephew how to weaken the man's resolution and to lead him from the path of virtue and above all how to make evil look virtuous. Everybody, especially everybody who can read between the lines, can learn something from these unique epistles. They can be commended most of all to ministers of religion whose duty it is to lead men in the paths of righteousness. They will be more welcome to men who are weary of conventional phrases and stereotyped ideas and who are longing to find old truths put in a new way.

My purpose in this article is not to review the whole book but to comment on a passage taken from the tenth letter in which there is a reference to the way in which the messengers of God (described by Screwtape as "The Enemy's Servants") have been for 2,000 years preaching about "the world." "Fortunately," proceeds the wily devil, "they have said very little about it for the last few decades. In modern Christian writings though I see much (indeed more than I like) about mammon, I see few of the old warnings about wordly vanities, the choice of friends, and the value of time. All that your patient would probably classify as 'Puritanism,' and may I remark in passing that the value we have given to that word is one of the really solid triumphs of the last 100 years. By it we rescue annually thousands of humans from temperance, chastity and sobriety of life."

It is the passing remark upon Puritanism that I wish to write about. For once even a devil is found speaking the truth. Almost everybody who has wished to be thought clever or modern has tossed off facile sentences about Puritans and Puritanism. Even some sober writers have led the world to believe that religion was never so morose, so closefisted, so hypocritical as in the age of the Puritans. Even some religious writers who are ready enough to praise the unity, the authority and the colorfulness of mediaeval Catholicism would have the Christian world pray to be delivered from a return to religion like that.

Is there, I wonder, the beginning of a reaction against this prevailing fashion? This, I know, that the brilliant author of the *Screwtape Letters* who, by the way, is no narrow, negative sectarian is not alone in thinking that the modern attitude to Puritanism is one of the solid achievements of the powers of darkness. Dr. Inge is another, for he has declared in his more trenchant manner that there is nothing the British Empire more urgently needs than a new generation of Puritans.

What is this doctrine or way of life so derided by some and so extolled by

others? Let me in seeking to answer the question utter a warning against identifying it too closely with a certain phase of an island story. I am the last person to be ashamed of men like Oliver Cromwell, John Milton and John Hampden. If they were not perfect Christians at least they were great men with a solemn sense of responsibility and a determination to do their duty or die in the attempt.

Inclusiveness of Puritanism

Puritanism is not to be restricted to one memorable struggle in English history or to the heroic Pilgrim Fathers and their venture of faith. It is a temper of mind which shows itself in almost every century and in almost every civilization. We find it in the Hebrew prophets whenever they stood for a serious, and resisted a flippant, philosophy of life. Elijah was a Puritan when he set himself against the puerilities of Baal and the extravagances of Jezebel. Amos was in the same succession when he thundered against the artificialities of Israel, worship and the injustices of Israel's social system. The Montanists in the second Christian century with their outspoken leader, Tertullian, were Puritans when they condemned the laxity of a worldly church and life given up to pleasures and amusements. It breaks out in the most unlikely places. The Emperor Leo III, for example, showed some, at least, of the same characteristics when he "ordered the worship of picture and image to cease and secured his object by breaking the one and obliterating the other." Puritans are sometimes iconoclastic, not because they have no sense of beauty but because they see beautiful things used for debilitating purposes. And they are frequently found attacking luxuries and luxuriant and lazy persons whether they are in the church (as when Arnold of Brescia preached against clergy who held immense estates) or whether they are outside it. The Puritan who is true to type hates hypocrisy and artificiality and flaunted millinery and sentimentality and in his zeal sometimes destroys more than ought to be destroyed.

Never let it be thought, however, that he is and must always be a grim person who aims at turning this world grey. That is a caricature. And never let it be imagined that he is instinctive-



● This Christmas the world calls to you as never before for a gift that will mean life to destitute human beings as well as life to the cause of Christianity in other lands. When you make your "Christmas list," don't forget our Presbyterian Missions in foreign fields, which depend upon your help to enable them to survive the crises of world conflict and to advance Christ's Kingdom in spite of all.

An annuity gift makes two splendid Christmas gifts in one—a gift to Foreign Missions and a guaranteed income for life to someone whom you designate. An annuity gift lives for the life of the beneficiary and then goes as a gift to spread the Gospel of Christ around the world. The income may be arranged to reach the beneficiary every Christmas—a lifetime remembrance from you. Annuity gifts may be made in any amount from \$100 up.

Remittances and requests for information should be sent to Curry B. Hearn, Treasurer, Executive Committee of Foreign Missions, Presbyterian Church in the U. S., P.O. Box 330, Nashville, Tennessee.

For your finest gift this Christmas, make your decision now!

ly and primarily an anti-man against everything and everybody. You must discover his positive beliefs if you would understand his way of life. And first amongst his positive beliefs is the assurance that God is, that God

reigns, that God works in everyday life and that the first duty of man is to know and to enjoy the living God. Isn't that obviously true of Elijah when he pleads with the people and says, "How long hold ye between two opinions?

If the Lord be God, follow him." Is it not just as obviously true of Amos when he challenges king and high priest and pleads for righteousness? And is it not equally true of Savonarolo when he contends with the frivolous citizens

of Florence and calls for repentance? It is the same with the English Puritans of the classical period. You may like them or dislike them, you may be pleased to magnify their mistakes or their virtues but you cannot deny that they were great God-fearers. They did not always agree in doctrine. Some under the influence of Lutheranism were chiefly concerned with the question: "What must I do to be saved?" Some under the influence of Calvinism were obsessed by a conception of the sovereignty of God. But in either case their minds were rooted not in the vanities of a passing world but in the abiding realities of eternity.

That faith did not spring up by accident. It grew out of many things but especially out of continuous study of the scriptures. Trevelyan has told us how through the Elizabethan period the desire to know the Bible "created the habit of reading and reflection in the whole classes of the community." Fisher has declared that the English people received their education from humanism, the Bible and the sea—and I dare to add that the Bible was not the least of the mighty trinity. Their leaders read it, meditated upon it, listened to expositions of it and at last persuaded King James to order the translation we know as the Authorized Version. They did not always understand it. They were led astray by untenable conceptions of verbal inspiration. But they found a great doctrine of God and a great conception of life.

They found something else of immense importance in the process. They found intellectual discipline. These books are not widely read now, especially their tomes on divinity. If some of them have been handed down to you by godly parents and you take them to the bookseller you will be invited to take them away again. The twentieth century, you will be informed, does not read stodgy stuff like that which is perfectly true. We have other interests and prefer a simpler style. But don't let yourself imagine that we are superior to those serious minded divines. Try them and at least you will discover disciplined personalities, disciplined minds, disciplined emotions. I sometimes wonder what they would think of us, our religious services, our amusements and not least, our cinemas. I have a fear they would call us a race of weaklings with our vagrant reading, our inconclusive thinking and our snippety preaching.

Puritanism and Home Life

They found something else. They found the strength and the joy of disciplined family life. I doubt if there is anything of its kind better to be



Here is a splendid idea. It comes from the First Presbyterian Church, Sydney, Ohio. W. Wood Duff is the minister. The service board, as shown, carries such photographs of the men as are available. The church has had it photographed to send to each one as a Christmas greeting. The printed copy of the service of dedication was also sent to each man. In this instance a local photographer was glad to contribute the photographs for the service roll.

found in the world, unless it be in China, than English and American home life at its best. And historians tell us that it was at its best from 1550 to 1850. That also was no accident. It was deliberately cultivated. It was sometimes too severe for our modern tastes but it produced fine characters. It was sometimes rather exclusive, yet it created men of public mind and social sense. The Puritans who are true to type are not individualists. They are natural churchmen and they are sober-minded patriots. From Elijah, the prophet, down to Cromwell, the protector, and on to our own age, they have a concern for the public weal and cannot rest while evils walk through the land. They are some-

times guilty of political preaching. They can never be charged with a merely other worldly piety.

That is the kind of life Screwtape congratulates himself he and his devilish colleagues have saved the world from. "We rescue annually," he boasts, "thousands of humans from temperance, chastity and sobriety of life." There are, however, indications that the humans are waking up to the reality of the situation. The strange thing is that some at least of those who are waking up are amongst people called Catholics rather than amongst those who ought to stand in the Puritan succession. That, however, is another story. It doesn't matter much where they arise or what dialect they

Speak or what labels they wear, if their eyes are open to the tricks of Screw-tape and Wormwood and their colleagues and their wills are set to resist them. There is not much superficial resemblance between Elijah and the president of the Institute of Journalists. But in essentials they are not so far apart. Mr. Gordon Hobbins likens journalists to crusaders for truth. He holds fast to his faith in the freedom of the press, but he is sure that it can be secured only by a high standard of professional conduct. He repeats the very word I have used so freely, and speaks of the need of self-discipline. Journalists, like all the rest of us, must not only claim liberty; they must be worthy of it. Should we not feel much happier about the grave problems that will face us when the war is over if the leaders of all trades, professions and parties spoke like that? Whoever else fails to speak like that, the Christian preacher must not. He must never cease to proclaim that the price of freedom is eternal vigilance. He must be continually calling men back to the words of the Master, "Watch ye"—not suspiciously watch other people, but with moral thoroughness, let each man watch himself. There are a dozen New Testament words that spring to mind as words to be repeated and memorized in this connection. I conclude with one from the pen of a man who was a master in the arts of self-reverence, self-knowledge, self-control: "Watch ye, stand fast in the faith, quit ye like men, be strong." It is the word of a great spiritual athlete. It is the earnest exhortation to Corinthians of the great Puritan apostle, St. Paul.

BETHLEHEM and CALVARY

There was no room in Bethlehem
For him who left his throne,
To seek the lost at countless cost
And make their griefs his own;
But there was room on Calvary
Upon the cross of shame,
For him to die uplifted high
To bear the sinner's blame.

There was no room in Bethlehem,
And in the world today
Men will not give him room to live,
But bid him turn away;
Yet there is room on Calvary,
And there he stands to give
A home to all who heed his call
And look to him and live.

There was no room in Bethlehem
For Christ, the Prince of kings,
From throne and crown to earth come down
With healing in his wings;
But there is room at Calvary
For sinners to abide,
And who will come may find a home
In Jesus crucified!

E. Margaret Clarkson

Only Christian Teaching can win the Peace!



Christians, awake! There are forces of evil at work in the world today which would undermine every Christian precept. The danger is not alone in foreign lands. It is right here in our own country. America's beloved religious heritage is threatened! Recent years have seen a falling off in church attendance, a growing indifference to the spiritual. This is no time for lukewarm religion. It is a day for action! Let us act before it is too late! The defense of Christianity must come from the churches. You and your church, with the help of your official publishing house, have a responsibility to your community. Teach His way . . . win souls for Christ! With well-directed teaching your efforts can become the spearhead of a great religious awakening. Church and publishing house have a oneness of purpose. Do not allow it to be weakened by divided support!

SIGN UP! MAIL THIS COUPON . . .

GET YOUR BOOKLET



This is a cooperative message from
THIRTY OFFICIAL CHURCH PUBLISHING HOUSES
in the interest of all-out Christian teaching

Official Protestant Publishers Group
P. O. Box 67, Chicago, Ill.

Gentlemen: I want to do my part to help reach every person with Christian teaching. Please send me a copy of "Progress Through Cooperation."

My national church affiliation is

Name.....

Address.....

City..... State.....

Church School.....

My office.....

Rebuilding Our Spiritual Arsenals'

THE little brown church in the wild-wood; the old brick church in the dell; the little white church on the village square, have meant a great deal to many Americans. These little country churches have been the greatest source of America's spiritual power. As part of the spirit of America they must be preserved for the future.

The past twenty years have been difficult years for these little churches. Many have been abandoned. Many more have fallen into disrepair. Now the little churches are awakening with new life. There is more demand for community activities. Tire rationing restricts the number of trips to the county seat. The farming population has money for church after many long years of hard struggle.

Look about you at the village and rural churches in your trade area. Surely some of them can and should build now, not a great building which would interfere with the war effort, but with a program of remodeling and repair which will reawaken the spiritual blessings that come from these small churches. These churches serve two purposes—they are a community gathering place, and they are a sanctuary for worship. If a lumberman can suggest plans by which both these purposes are made more effective, he will obtain the good will of many.

War priorities order No. L-41 limits the amount an institution may spend to \$5000.[†] That is almost double the amount needed in the remodeling of many of these small churches.

The Presbyterian Church of Round Lake, Minnesota, recently remodeled. The appearance of that church was transformed. A consideration of the old church and the remodeling program may provide suggestions usable in the remodeling of other small churches.

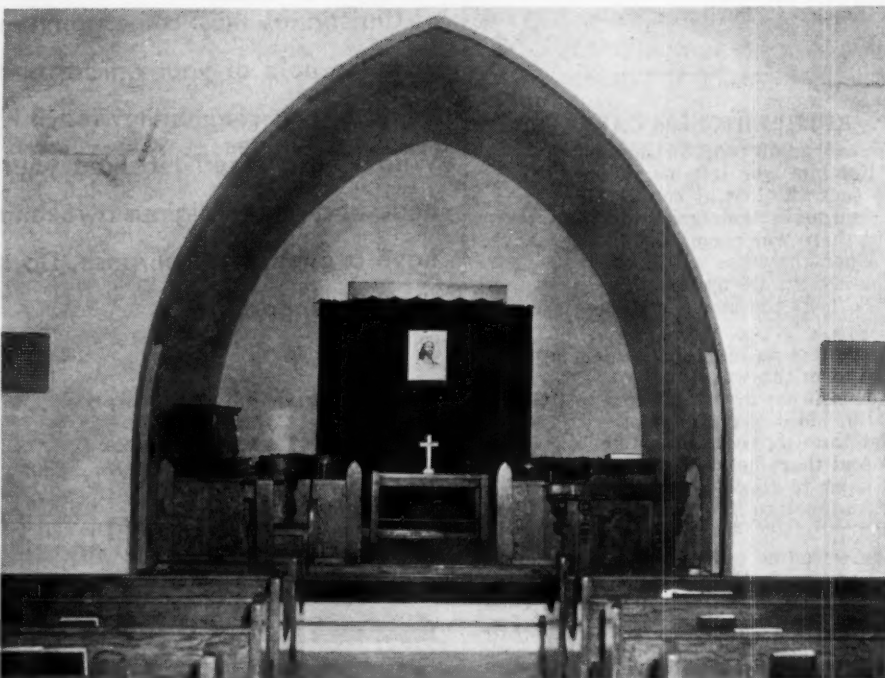
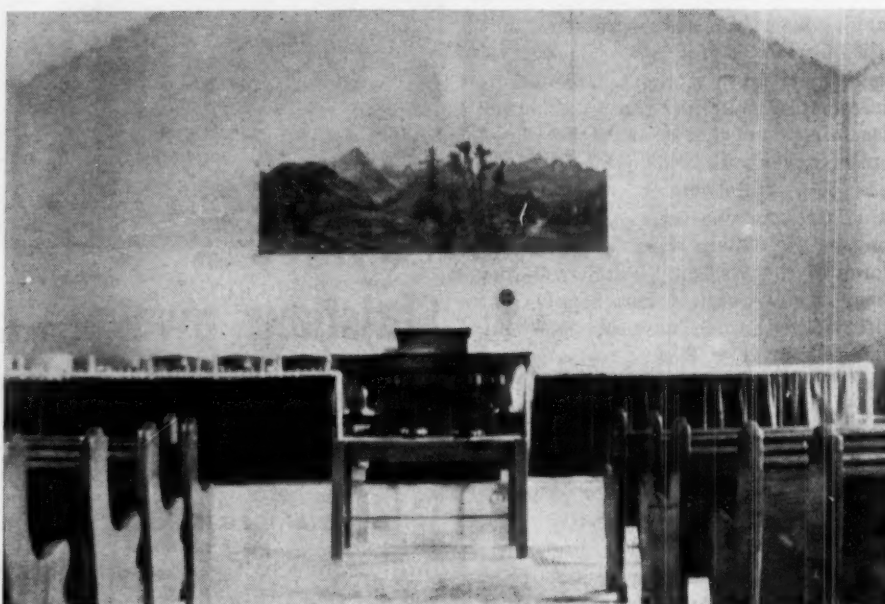
The building was a frame structure twenty-six feet by forty. At the front there was a steeple. A full basement was under the church. The church needed repainting and redecorating. The entrance steps were rotting. A repair program was an urgent necessity so it was decided to remodel as well.

The addition to the church was made at the end opposite the entrance.

The entire end wall was torn out. Six feet was added to the space for the church auditorium. An additional ten feet or more were added for auditorium space from the old pulpit platform. The result was that where less than thirty feet had been usable for pews, the new church had its space increased by at least half.

The addition of six feet on the auditorium space made added windows necessary. This was an extra item of

expense as the windows had to be made to size by special order. The next sixteen feet of the addition were used for a chancel, minister's study and an entrance hall and stairway leading to the back entrance and to the basement. This portion was thirty feet wide or four feet wider than the old church had been. Because the roof was high, it was continued downward at the same pitch to provide for the extra four feet.



Before and after views show the transformation accomplished in the First Presbyterian Church, Round Lake, Minnesota

*Reprinted by special permission from the "American Lumberman." John Field Mulholland is the minister of the church discussed.

[†]Since this was first published the restriction has been reduced to \$1000.

The chancel is the most important and striking feature of the remodeling. The wall plans of the chancel were at first made to provide for a cut in the old wall the size of the chancel. This would be a feasible plan for other churches.

The chancel is a combination of traditional ecclesiastical design with its Gothic arc and the acoustical principles of the modern band-shell. A worshipful church with almost miraculous acoustical properties is the result. The chancel has an outer arch, six inches in width. In this arch lighting fixtures are concealed.

The studding and rafter arrangement for the chancel were made to order. A rough design was made on the floor of the chancel. The arch was as completely Gothic as the space allowed. To gain the correct arching, the arch began at a height of four feet above the floor. The side doors had no door frames so the arch could begin at four feet. Recessed doors without frames are very effective. The arches were made from a design by the John W. Tuthill Lumber Co. of Sioux Falls, South Dakota, through the co-operation of the local manager, Mr. A. A. Anderson. The chancel, with its arch, transformed the old church so completely that many will not believe that the work was done by local men.

The chancel arrangement is an arrangement for Presbyterian churches following the plan used by the reformer John Calvin at Geneva, Switzerland. All chancel furniture and fixtures are removable. The chancel can be entirely cleared for children's programs and religious plays. Any arrangement of the chancel can be used with the certainty that the chancel's acoustical qualities will make for effective presentation.

Although the chancel remodeling is the most outstanding achievement, the remodeling of the basement served purposes for which it will be used extensively. Sunday school classes and Ladies Aid have been provided a fine meeting place. The old basement had a furnace at one end with a kitchen cluttered about the furnace area. The kitchen and furnace meant confusion and noise whenever a meeting was being held in the dining room section. Furnace and kitchen were therefore removed, leaving the entire space for dining room or other use. Much of the old basement wall was left intact. A door and a serving window were put in the old wall. A boy, home from the army, designed the serving window.

In the new part of the basement

You'll Say It's Timely...

and sensible—as well as NEW! So many men have written us asking for:

substantial protection for their families,
adjusted according to need, at
lowest possible cost, with
relief from premium burden in later years,
permanent disability coverage,
and generous dividends,

that we have prepared and now offer our New
"ADJUSTED PROTECTION" policy for preferred
risks.

Let us show how to get DOUBLE PROTECTION
for your family at rock bottom cost. No obligation—
no agents to call.

★

Ministers Life and Casualty Union

100-B West Franklin Avenue Minneapolis, Minnesota

Without obligation please tell me about your "Adjusted Protection" policy as announced in *Church Management* for December, 1942.

Name -----

Address -----

Street Number or RFD

City and State

Birthdate ----- Denomination -----

Month Day Year

Dec., 1942

The Alabaster Box of Christmas

*A Sermon by Talmage C. Johnson**

To what purpose is this waste?—Matthew 26:8.

HOW can we celebrate Christmas this year? How can we sing of peace, when there is no peace? It will be hard to do in these days of all-out global war. There will be some to suggest that this is no time for any kind of rejoicing, that we had better forget to celebrate in order to get on with our grim and determined war effort. If observe Christmas we must, they will say, by all means be sensible about it and reduce to a minimum the gayety; the cost of it, and the time for it. And many will think that nothing would be lost thereby.

There has long been growing up among us, as regards Christmas, an increasing amount of cynicism; it antedates the war. Scoffers have been saying for a number of years that it has been commercialized. They have claimed that the giving of Christmas gifts is nothing except the swapping of unwanted articles with each person hoping to get more than he gives; that the sending of Christmas cards is a meaningless gesture, which their manufacturers have stimulated for hope of gain; and that the decoration of cities and of homes is a costly form of ostentation. They have declared that the sweet Christmas carols are degraded by being blared from graphophones and endlessly repeated on radios, and that even the children are disillusioned by the innumerable Santa Clauses which seek to entice trade for various business houses. In short, it

has been charged that the whole observance of Christmas has become hypocrisy and sham, leaving nothing afterwards but a long headache. All of this we will hear, more strongly put, about a Christmas which comes in times of war.

Well, we must make some concession to these critics of Christmas. We must admit that it usually is a costly affair, and that for many of us it puts a strain on our pocketbooks and leaves some bills to worry us in January. Nor can we deny that Christmas is a busy season, demanding extra labors. Housewives must do no end of things in the home; decorating, baking, wrapping gifts and serving meals. Persons connected with churches, charity agencies, and civic enterprises must push themselves to the limit to meet the additional demands of the season. Employers and employees of all business establishments, particularly in the stores and in the post offices, find their strength over-taxed. Everybody has work to do at Christmas time.

We must also admit that a host of people do forget entirely the spiritual significance of the holy day. They think nothing of the Christ whose birth it marks; they spend themselves in revelry and debauchery. And the newspapers will tell us, when the celebrations are over, about a heavy toll of life and limb exacted by a pagan holiday.

This year, we will have to confess, too, that war knows no Christmas armistice. Cannon will roar and bombs will fall at the very hour the churches are talking about the Prince

of Peace. Nights will be hideous with shrieking planes at the very moment little children are singing, "Silent Night, Holy Night." Many a family around a Christmas tree will be a broken family, and it will be doubly hard to rejoice around a festal board with one or more vacant chairs.

In view of these concessions, which truth compels us to make to the critics of Christmas, shall we not abandon it I think not. Shall we not at least strip it of its tinsel and its fun, make of it a utilitarian day? I think not. Can we possibly celebrate it as a happy and joyful occasion? Indeed we can, and we must.

What Christmas Really Means

Christmas, even as we have been observing it, is still the greatest day of all the year. A season of hard work for everybody? Yes. A costly day? Yes. A misused holiday for many? Yes. But it is still worth all its work and all its cost; and even its abuse cannot rob it of its meaning and its glory. It keeps alive in the world something that mankind cannot afford to lose.

Christmas is no empty gesture, no false front. Back of its tinsel, back of its gay colors, back of its twinkling lights, and even behind a war front, there is an undying reality which the most superficial and the most callous cannot wholly miss. That reality is the spirit of love, peace, and goodwill, expressed in human form. Do these things still live? They certainly do. Does our accustomed observance of Christmas bespeak their reality? It certainly does. However little of the spirit of Christ may be abroad in days of global war, that little is the hope of mankind. However imperfectly our current observance of this day may mirror it, that poor showing is worth the effort. I would that there were more of Christ in the hearts of men, and more of him in the celebration of his natal day. But I give thanks for whatever there is.

We cannot live by bread alone. Common sense and drab utility are insufficient for human life. Plain colors, black and white and gray and brown, may be the most serviceable; but they do not afford much joy. The dull routine of everyday living, the monotony of everyday necessities, and the grueling tasks of war production,

half of the space is reserved for kitchen. The other half is given over to furnace room, coal bin, and a cistern. The kitchen is fairly well designed except for a few details, which were complicated by the existence of a cistern necessary in all hard water areas. If no cistern is needed a larger space could be provided for basement use.

One of the repair jobs was done under separate contract. The old broken down wooden steps were replaced by concrete steps. This meant tearing out part of the basement room under the steeple. This room was made into a Ladies Rest Room. The

old steps had been very steep but the new steps were made 12 inches wide with six-inch risers. This permits easier carrying of the casket for funerals, for if there is one thing for which the country church is in demand that is for funerals.

The other items of the project were: building sidewalks, painting, redecorating the entire church, new carpeting, linoleum and other matters which do not directly affect the planning and designing of the church.

Such a building program is feasible, possible, and will not detract from the war effort for it will build the soul of the America for which men are fighting.

*Pastor of First Baptist Church, Kinston, North Carolina.

must somehow be relieved a bit. At times, one must climb a mountain peak and breathe the rarer atmosphere of some fine and rich experience.

Our master himself knew well that truth. There came one day, where he was sitting at meat, the gentle Mary with an alabaster box of precious ointment. It had cost her more than she could well afford. The master did not really need it. But she broke it upon him and anointed his body with its sweet perfume. Those prudent and practical men, who sat with him at meat, were highly indignant. "Verily, this might have been sold," they said, "for much money and given to the poor. What bread and clothing and serviceable things might have been purchased!" They cried out against the woman saying, "Why this great waste?" But Jesus knew that a need had been served far greater than the needs of common sense and practical utility. He knew that it was no waste. Nothing spent in love is ever wasted. Generosity enriches human hearts. Beauty nourishes human souls. Appreciation meets a human need, surpassing the need for bread.

Now that is the meaning of Christmas. It is an alabaster box, of precious ointment. What if it does cost a little more in dollars and cents than we can well afford? What if it does demand long hours of extra toil? What if it is made up largely of worthless tinsel, lights, and evergreens? Who cares if gifts exchanged cannot be put to common usage? Who cares if there is a bit of extravagance? What does it matter if it will soon end and we must go back to routine jobs? All this makes no difference at all. For somehow, whether we realize it or not, Christmas brings to humankind a little more joy, a little added hope, a little higher faith, a little more light, a little more love.

Have you been wondering why this waste? Then you have not stood on a city street at night and watched by the Christmas lights the faces of little children and grownups too. You have not sat down with your Christmas greeting cards and thought lovingly of their senders whom perhaps you have not seen nor heard of since last Christmas. Or you have not been at a bus or railroad station to see the boys and girls come home from schools, the men in uniform off on Christmas leave, or impatient loved ones en route to some distant training camp. Or maybe you have not seen the poor receive their baskets of food, or the children jumping out of bed on Christmas.

(Turn to next page)

CHRISTMAS ITEMS FROM OUR STOCK

Unusual Gifts . . .

GENERAL DOUGLAS MacARTHUR PLAQUES AND PICTURES

A full-colored picture of the altar, Christ Church, Little Rock, Arkansas, church of General MacArthur's baptism, together with MacArthur's picture superimposed on the print. The legend across the bottom of the print reads: "At the altar where I first joined the sanctuary of God I ask you to seek divine guidance for me in the great struggle that looms ahead."

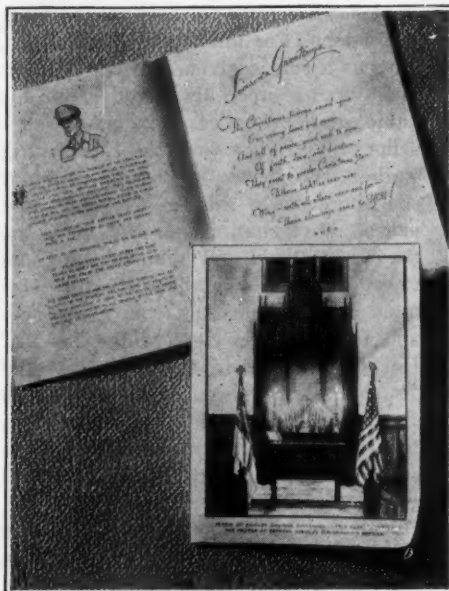
—GENERAL DOUGLAS MacARTHUR

PLAQUE No. 36—A semi-unbreakable composition base with transparent celluloid facing; beveled edges finished in bronze.
PRICE—\$2.50

OILETTE FRAMED PICTURE No. 400—The finish provides an easily cleaned surface and gives each copy the appearance of an original painting. The frame, 1/2-inch embossed moulding, is finished in gold burnish.
PRICE—\$1.25



Plaque No. 36



Christmas Greeting Folder

RELIGIOUS CHRISTMAS CARDS

Among other numerous items for Christmas is our beautiful selection of French-fold religious Christmas cards, printed in color, with a selected greeting on the third page. Order the cards of your choice from our illustrative catalog.

Newly Designed . . .

General Douglas MacArthur Christmas Greeting Folder

Size, 5 1/8 x 6 1/2 Inches, Folded
PRICE—10 CENTS EACH

A Christmas Greeting Folder with a patriotic motif. The cover contains a beautifully lithographed picture in full colors, of Christ Episcopal Church, Little Rock, Arkansas, the church where General MacArthur was baptized. The left-hand inside page presents the inspiring tribute from the home folks of Little Rock, given expression by the Rev. William Postell Witsell, rector of Christ Church, and the General's expressive reply. The right-hand inside page contains a lovely Season's Greeting. Complete with mailing envelope.

Postage Additional

Send for Our 1942 CHRISTMAS CATALOG

MOREHOUSE-GORHAM CO.
14 East 41st Street, New York City



**GOWNS of
Lasting Beauty**

Select MOORE Gowns and your choir will present an inspiring beautiful appearance for years to come. Styles for adult, intermediate and junior choirs, in many beautiful materials and colors. Write for FREE Choir Apparel Style Book C12, Budget Payment Plan 112, Pulpit Apparel Style Book CP62.

Due to present conditions we suggest ordering now for future delivery.

E. R. MOORE Company
832 DAKIN ST. CHICAGO • 425 FIFTH AVE. NEW YORK

UNION LESSON HELPS

on the International Uniform Lessons

SAFE
TIME-
TRIED

are based
squarely on
the Bible

Union Lesson Helps stand for and emphasize the foundation truths held in common by all evangelical Christians. Undenominational and uncontroversial, they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut Street Philadelphia, Pa.

Alabaster Box of Christmas

(From page 29)

mas morning to find what Santa Claus has left. Or maybe you have not gathered your loved ones about you to eat a family Christmas dinner and thank the God above for all his benefits to you and yours. If you can call all these things waste, you have had no Christmas.

The World's Need of Christmas

The world needs the alabaster box of Christmas. Perhaps it needs it more desperately this year than ever before. Men are fighting now on an ever-widening front. In all these war-torn lands are envy, greed, and hate. Ill-will and bitterness, uncertainty and fear are everywhere. Two thousand years after the angelic proclamation of peace and goodwill, the reign of brotherhood and the Rule of Christ have not come. Many despair that they ever will come. More and more are dreams faded, hopes forfeited, and faith banished. But Christmas comes now to remind again that on a night, just as dark as our night, the Christ was born. In him was light, and love, and life. Rejected then, rejected now, by great majorities, he yet lives and cannot be wholly ostracized by human-kind. Accepted then, or accepted now, by minority groups, he gives to those who will receive eternal hope.

When Mary brought to Christ her alabaster box of ointment, it was a gift of love which would sustain him in the bitterest and hardest hours just ahead. What seemed like foolish extravagance was in truth a wise investment. It fed his spirit. Soon the body would require no further food. But the spirit of him would need all that friends could do for it.

So now, as we also find ourselves in a period of travail and know not what agonies do await us on the morrow, we need something to sustain our souls. Away then with merely utilitarian gifts which can serve the body only. Let us offer now to those who are dear to us the extras, the costly extras, which always speak the language of love. Better a single dollar handkerchief than a dozen cheap ones. Better for a wife a costly perfume than a household necessity. Better for a husband an unneeded, but longed for, luxury than a dozen work shirts. Better for the children some foolish toy than garments to wear to school. Better an alabaster box, wrapped and tied with loving care, than a plain shoe box. We need the tinsel, the lights, and the trees, to feed our spirits with some brief glimpse of beauty. We have

(Turn to page 33)

Christmas in Sight and Sound

by Frank Hobart Nelson*

This service pioneers in a new field. All of the music is provided by recordings which may be played on the home phonograph. The pictures may be shown by slides, or if preferred, large reproductions may be placed on the wall. It is particularly suitable for a small church or a society in any church. It may be used in the home or family service. There is a growing production of religious records. Hymns, Bible readings as well as organ music are now available. We look for this field to grow and shall be glad to advise readers on the source of material. Many are available through Mr. Nelson's organization, address of which is given below.

Slide No. 1: Gabriel and Mary.

Record: "Come Thou Almighty King" (Victor No. 27372) Leibert at the Organ (begin after first strain. Tone down volume for background for:)

Reader: For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace! And of the increase of his government and peace, there shall be no end upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth and forever. The zeal of the Lord of Hosts will perform this. (pause) And ye shall call his name Jesus for he shall save his people from their sins. He will be great and shall be called the son of the most high. The Lord will give him the throne of his forefather, David, and he shall reign over Jacob's House forever. And of his reign there shall be no end. (pause) For lo, Mary, the Holy Spirit shall come over you and the power of the most high will be called Holy, the Son of God. For with God all things are possible. (pause).

Slide No. 2: Mary and the Annunciation.

Record: "Oh Holy Night" (Decca No. 1549) Charles Paul at the Organ. (Begin after first strain. Tone down volume for background for:)

Reader (Woman):

My heart extolls the Lord,
My spirit exults in God my Savior,
For he hath looked upon the lowly estate of his hand maid,
From this time on all ages will call me blessed.

For the Almighty has done great things for me and Holy is his name.

He has done mighty deeds with his arm.
He has scattered the proud in the imagination of their hearts.

He has dethroned monarchs and exalted

the poor

He has satisfied the hungry with good things,

The rich he has sent empty away.

He has helped his servant Israel,

Remembering his mercy

As he has promised;

To have mercy unto Abraham and his descendants forever.

Reader (Man): And it came to pass that in those days there went out a decree from Caesar Augustus, that all the world should be taxed. So Joseph and Mary went from the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David. And Mary, being great with child, brought forth her first born son and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn.

Slide No. 3: "Arrival at the Inn."

Record: "Oh Little Town of Bethlehem" (Decca No. 1550) Charles Paul.

Reader:

No room!

No room!

The Inn is full, yea ever full.

No room have we for such as ye—

Poor folk of Galilee,—pass on! Pass on!

Nay then,
Your charity will ne'er be deny
Some corner mean,
Where she may lie unseen,
For see—
Her time is nigh!

Alack! And she so young and fair!
Place have we won none; and yet how
bid ye gone?

Stay then out there among the beasts;
Ye may find room and eke a truss to lie upon.

Slide No. 4: "Shepherds and Angels."

Record: "Hark the Angels Sing" (Decca No. 1551) Charles Paul.

Reader: And there were in the same country shepherds abiding in the fields, keeping watch over their flock by night. And the angel of the Lord came upon them and they were sore afraid. And there was with the heavenly host

*Director Bureau of Institutional Broadcasting, Pasadena, California.

the angelic choir singing, "Peace on Earth, good will to men!" . . . I bring you tidings of great joy which shall be to all people for this day in the city of David is born a Savior who is Christ the Lord. And this shall be a sign unto you. You will find the babe wrapped in swaddling clothes and lying in a manger. (pause) And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go unto Bethlehem and see this thing which is come to pass—which the Lord made known unto us." And they came with great haste and found Mary and Joseph, and the babe lying in a manger.

Slide No. 5: Manger Scene.

Record: "Silent Night" (Decca No. 1549) Chas. Paul as background for:

Reader (Woman):

Oh, Mary, in thy clear young eyes,
What sorrow came when first he cried;
What hint of how he was to die
Disturbed thee in the calm sunrise.
What shadow of the palling sky
Did fall across the paradise?

Dreamest thou of the garden and the tree?

Know they were for the little child
Whose lips against thy warm breast
smiled?

So sweet, that body close to thee,
By men's rough hands to be defiled—
So frail—yet waiting for Calvary!

(Pause to End)

Slide No. 6: The Three Kings.

Record: Adeste Fidelis (Decca No. 1550) Charles Paul as background for:

Reader (Man): Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the East saying, "Where is he that is born King of the Jews? For we have seen his star in the East and are come to worship him?" (Pause).

Reader:

The Kings of the East are riding
The sunset glows dividing.

The Kings of the East are riding
A star their journey guiding.

The Kings of the East are riding,
Tonight to Bethlehem.

Slide No. 7: Hofmann's or Sallman's
Head of Christ.

Continue Record.

Readers (Three Voices):

KING I—

And thou, Bethlehem of Judea,
Is not wise least among the princes of
Judah

For from out of you shall come a leader
Who shall be the shepherd of my people
Israel.

KING II—

Blessed be the Lord, the God of Israel,
For he hath visited his people and hath
brought redemption.

KING III—

And he has brought forth a mighty
Savior for us

In the house of his servant, David.

KING I—

By the lips of his holy prophets
He promised to do this—

NEW! FOR THE FIRST TIME— BIBLE STORIES IN COLORED CONTINUITY

DRAMATICALLY exciting, indeed, are PICTURE STORIES FROM THE BIBLE now being read by young and old alike with absorbing interest. Treated reverently, they are already being tested in many localities with endorsement of religious leaders of various denominations.

On the Editorial Advisory Committee are:

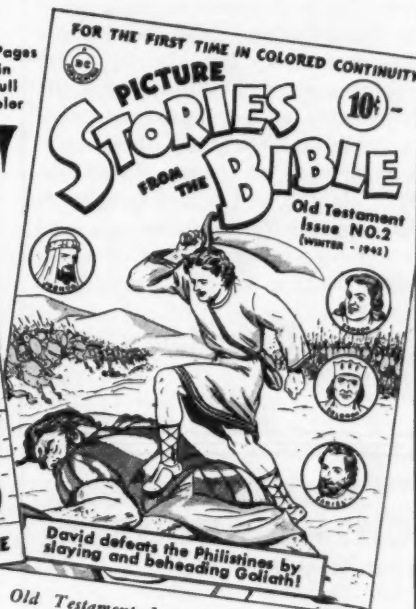
DR. ROBERT A. ASHWORTH, Natl. Conference of
Christians and Jews
DR. WILLIAM WARD AYER, Calvary Baptist Church,
New York City
PROF. SAMUEL L. HAMILTON, New York University.

DR. WALTER M. HOWLETT, Greater N. Y. Federation
of Churches
FRANK S. MEAD, Editor, The Christian Herald
DR. J. QUINTER MILLER, Federal Council of Churches
DR. NORMAN VINCENT PEALE, Marble Collegiate
Church, New York
DR. FRANCIS C. STIFLER, American Bible Society

Everyone anxious for young people to know the great stories from the Bible, and to turn to the Bible itself, should have copies as supplementary teaching material. Appropriate for gifts, awards and general use in Bible study classes. Get the two issues now ready on newsstands or direct from publisher.



Old Testament Issue No. 1 Contents:
Noah, Joseph, Moses, Saul, Ruth,
Jonah and Esther.



David defeats the Philistines by
slaying and beheading Goliath!

Old Testament Issue No. 2 Contents:
Joshua, Samson, David, Solomon
and Daniel.

Old Testament Issue No. 3 in preparation.

SPECIAL OFFER

A special price of 7 1/2c per copy in quantities of 2 dozen or more is offered to religious groups and leaders. Sample copies at 10c each can be purchased from the publisher, if you cannot obtain them locally.

USE COUPON

M. C. GAINES, Publisher

225 Lafayette Street, New York, N. Y.

CM

Please send PICTURE STORIES FROM THE BIBLE

.....copies of No. 1

.....copies of No. 2

for which I enclose \$

Name

Address

City State

Church Affiliation

To save us from our enemies
And from the hand of all who hate us.

KING II—

Because the heart of God is merciful,
The dayspring from on high will visit
us.

KING III—

To shine on them that sit in darkness
And in the shadow of death,
And to guide our feet into the way of
peace!

(Crescendo to End)

Today People Seek

CHRISTIAN KNOWLEDGE!

Help them get it with
a planned course of

VISUAL INSTRUCTION

Write for Information

RYAN LANTERN SLIDE SERVICE

(formerly Victor Slide Department)

409-411 Harrison St.

Davenport, Ia.

Plants, as living links with ancient days, teach the age-old lessons in a new way . . .

Bible Plants for American Gardens

by ELEANOR A. KING

THIS interesting and unusual book contains garden plans and growing directions, ideas for flower arrangements and church decorations, projects for Sunday schools and study groups. The church garden of Bible plants can be used every day in the week not only when the congregation gathers there for Sunday worship but also by those seeking a place to rest and meditate. It presents a new and fascinating approach to Bible study. It is much more than a gardener's manual on Bible plants, for the author believes that growing these plants will lead to a richer understanding of many Bible passages. *Illustrated, \$2.00*

Macmillan

60 Fifth Avenue

New York

CHRISTMAS CHIME RECORDS

Silent Night, Holy Night
While Shepherds Watched
It Came Upon the Midnight Clear
O Holy Night
The First Noel
God Rest You Merry Gentlemen
O Come, All Ye Faithful
Angels From the Realms of Glory
Hark! the Herald Angels Sing
O Little Town of Bethlehem
We Three Kings
Joy to the World

Prices are \$2.00 per record, \$11.00 for set of six records. Records are ten-inch pressings with one carol on each side.

RANGERTONE, INC.
73 Winthrop St. Newark, N. J.

FREE Book of Sunday School Needs

★ We have the supplies you need for every day in the Sunday School year: visual aids of all sorts, hand-work material, attendance aids, gifts and awards, Bibles, Testaments, Bible art materials, child evangelism supplies, including the latest in flannelgraph figures and accessories... everything to meet the new pedagogical trends in Church and Sunday School.

★ **Send for Your Copy Today**

★ Our complete line is presented in a big 100-page FREE book... an encyclopedia of ideas, original material and quality supplies. Pastors, Superintendents, Sunday School Workers—Write for it Today!

★ **Address Dept. CC**

THE SCRIPTURE PRESS, INC.
800 N. Clark Street Chicago, Ill.

More Ideas on Money Raising

by Margaret Ratcliffe

TO rekindle the fire of enthusiasm we are always in need of a wide variety of suggestions for raising the necessary money to carry on the work of our Women's Society or other organizations about the church. These ideas, picked up from the women attending the Michigan State Congregational Conference in Jackson, might prove refreshing and embolden us to further activity.

Dish Washers

An opportunity is provided for the young people of the First Congregational Church, Jackson, to earn their own money to pay their expenses to Olivet Summer Conference. All the interested delegates are engaged in washing the never-ending piles of dishes after every Wednesday church night supper, for which they receive the usual rate per hour. The church and Sunday school pay half of their expenses and the young people earn the remainder of the cost this way. Just think of the joy they will experience of washing mother's dishes after this wholesale dish washing experience!

Rummage Sale

The Dorcas Society of the Plymouth Congregational Church, Jackson, hold an annual rummage sale at one of the vacant stores. All the women are urged to bring cast-off articles of clothing which are in good repair. They clear approximately forty dollars.

Summer Earnings

Each member of the Dorcas Missionary Union in First Congregational Church, Jackson, is stimulated to earn one dollar during the summer and to tell in what manner she earned it at the first meeting of the society in the fall. Some write clever poems, some mow lawns, etc. Originality is encouraged.

Chinese Coat of Many Colors

An attractive pajama top and bright colored silk patches provide the necessary materials. Each woman was urged to sew a silk patch on the coat and put some money under it. The women of the Dorcas Union in First Congregational Church, Jackson, participated and, as a result, were able to send \$16.30 to the Chinese relief.

Cent-a-Meal Boxes

The Friendship Circle, First Congregational Church, Manistee, Michigan, used cent-a-meal boxes with great success. Each woman upon receiving her box placed it upon the dinner table and at each meal dropped in one cent. It sounds picayune, but just think what

it means—\$10.95 from each member! A clever poster with pictures of all nationalities sketched around the edge, a cent-a-meal box drawn in the middle, and the following quotation printed in old English lettering at the bottom:

"IN CHRIST
THERE IS NO
EAST OR WEST"

helped to put this across.

Foodless Luncheon

During Holy Week the women of East Church, Grand Rapids, Michigan, put on an unusually impressive luncheon. A special feature was the arrangement of the tables in the form of a cross with white lighted candles, palms and flowers. A suitable Holy Week service took the place of the luncheon as no food was served. Instead of purchasing a meal ticket each woman brought her Easter gift for the offering and perhaps thanked God that she maintained her good digestion and her girlish figure.

Multiply \$10

Many societies take money from the treasury and purchase materials for making pillow cases, aprons, fancy work, etc., which the women sew and later sell at considerable profit at their church fair.

Large Feet Mean Generosity

The young people of Plymouth Congregational Church, Jackson, distributed small stockings and requested everyone to put into his as many pennies as the size of his own stockings for both feet. This experience proved that it is expensive to have a good understanding.

Foodless Food Sales

With the rationing of sugar women find it impossible to make cakes and pies for bake sales, so many women's groups are planning these wartime imaginary bake sales. Each woman is requested to enclose the cost of a cake in an envelope and mail to her circle chairman, while just imagining that she baked the most delicious cake and sent it to the bake sale.

Demonstrations

Arrangements are made by representatives of the Women's Society with laundries, undertaking rooms, furniture and rug stores, etc. in nearby cities to visit their demonstrations. The society receives at the rate of twenty-five cents per person for all the people attending in its group. If you have never done this you have been missing an easy way to earn money.

Auction Sales

Jelly, dolls, baby dresses, baked goods, ornaments, chairs, or what-have-you are brought to the auction sales conducted by many Women's Societies. Often people pay very generous prices for the article, just for the fun of it, if a clever humorous woman can be persuaded to act as auctioneer.

Birthday Bank

"Happy birthday to you!" are the strains which ring out from the beginners and primary departments of our church school Sunday after Sunday. The children bring as many pennies as they are old, if they have celebrated a birthday within the week. During the opening session the boy or girl delights to come to the front of the room and drop the pennies into the birthday bank, while the rest of the children honor him or her by singing their birthday song.

Miscellaneous Jobs

Younger members of the church school classes, scout troops or junior clubs within the church raise their money in a variety of ways. Bill raises chickens and sells the eggs, while Bob develops and prints pictures at three prints for ten cents. Others prefer to cart ashes, grow popcorn, cut lawns, sell corn cobs for fuel, collect old papers, sell candy, have an ice cold lemonade stand on the main street, shovel coal, pick apples and peaches and sell popcorn balls. Sometimes all the returns and sometimes a large percentage is given to the class or group fund. The activity and interest in what each member is doing add considerable pep to the whole group and incidentally fill the treasury.

Wedding Receptions

A circle of the Women's Society of the Covenant Presbyterian Church, Detroit, caters for weddings. The buffet reception is arranged on a suitably decorated table in the social room at a cost relative to the number of guests and the nature of the luncheon or dinner desired. Depending upon the alertness of cupid this society nets a handsome sum for these services and, incidentally, helps to solve the problem for many a flustered mother of the bride.

THE MINISTER'S INCOME TAX

What does he report as income?
What professional deductions may he take?
What are his personal deductions?
How shall he pay the Victory Tax?

These important items will be discussed in an article in the January, 1943 issue.

NO ROOM

"No room!
No room!
No room for Thee,
Thou Man of Galilee!
The house is full,
Yea, over full.
There is no room for Thee,—
Pass on! Pass on!

Nay—see!
The place is packed.
We scarce have room
For our own selves,
So how shall we
Find room for Thee
Thou Man of Galilee.—
Pass on! Pass on!

But—if Thou shouldst
This way again,
And we can find
So much as one small corner
Free from guest,
Not then in vain
Thy quest.
But now—
The house is full.
Pass on!

Christ passes
On His ceaseless quest,
Nor will He rest
With any,
Save as chiefest guest.
John Oxenham

Alabaster Box of Christmas

(From page 30)

the ugly things too much with us.

In other words, we might be able to skip a Christmas in days of ease, when all is going well. But now, now with all the strain and all the sorrow this world is having, we must have the merriest possible of Christmases. Let its alabaster box anoint us with the sweet perfume of love against tomorrow's casualties of global war.

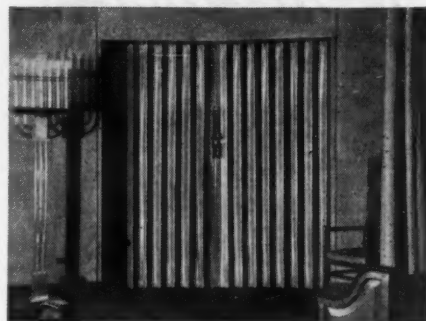
I cannot see the Christ-child
For the soldiers marching past.
I cannot hear the angels
For the bugles' angry blast;
But I know the bells are ringing,
And that faith and hope are clinging
To the day when love shall crown the
world at last.

I cannot see the Christ-child
For the smoke is in my eyes.
I cannot hear the shepherds
For the little children's cries;
But I know the bells are ringing
And I think I hear the singing
Of the day when peace like morning
dawn shall rise.

I cannot see the Christ-child
For the clouds hang dark and low.
I cannot hear the wise men
For the conflict rages so;
But I know the bells are ringing,
And that Christmas is bringing
In the Golden Day foretold so long
ago.

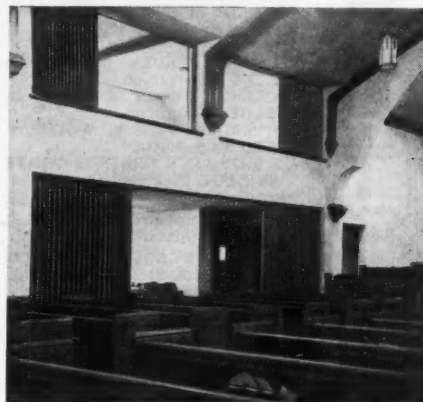
Hugh Thomson Kerr.

Be Sure to Mention
CHURCH MANAGEMENT
In Writing Advertisers

MODERNFOLD DOORS**MEET CHURCH NEEDS
FOR SPACE FLEXIBILITY**

attractively

FLEXIBILITY of space is a prime requirement of churches today. Modernfold Doors meet this need. Accordion-like in their opening and closing, they assure easy room division, elimination of swing area, double-duty rooms and many other advantages. In Sunday school rooms, dining rooms, pastors' studies and other parts of the church, Modernfold are being used not only for their amazing utility but for their rich, dignified beauty.

**Blend Perfectly Into
The Church Atmosphere**

The beauty of Modernfold is never at odds with church surroundings. It blends in perfectly with the quiet, reverent atmosphere inherent with churches. Easy, trouble-free operation is assured by the precision-built metal frame which serves as a firm foundation for the attractive fabric covering. Find out how Modernfold can add new beauty and amazing utility to your church. Write today for full details.

NEW CASTLE PRODUCTS

1625 I Street
NEW CASTLE, INDIANA
424 Madison Avenue
NEW YORK CITY





Right now is the time to consider Standard's True-to-the-Bible lessons for your Sunday School for the coming quarter. Write today for information about Standard's Closely Graded or Uniform lessons which are being used and highly praised by thousands of successful Sunday School workers. Prospectus of Graded lessons, actual samples of Uniform lessons and big catalogue are free. Please state which you want and mention department. Address Desk CM-12.

The Standard Publishing Co.
8th and Cutter Streets, Cincinnati, Ohio



Clergy Automobile Emblems

Identification Display Plates to aid the busy minister
Extends witness of your high office—Secures driving courtesies and privileges—Distinctive and Dignified. Made of new "feather-weight" plastic; sealed-in colors; stained-glass effect. Actual size: 2 3/4" x 4 3/4". Your choice in Colors:

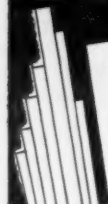
1. CLERGY CROSS in RED on BLACK background.
2. CLERGY CROSS in WHITE on BLUE background.
3. CLERGY CROSS in WHITE on RED background.
4. CHAPLAIN'S CROSS in WHITE on BLUE background only.

PRICE: \$1.00 Each, \$2.00 Per Set
All Emblems Are Perpetually Guaranteed

THE CLERGY CROSS EMBLEM CO.
631 W. 114th St. (Dept. CM-15)
New York, N. Y.



WICKS fine ORGANS



This above all . . .
Musicians everywhere say: "A fine instrument"—an inherent quality in all Wicks Organs.

**HIGHLAND
ILLINOIS**
Dept. CM

FILMSLIDES for

CHRISTMAS—Complete programs; Carols, uncolored film, set of two, \$1.50

Twenty KODACHROMES, \$7.50. Some Projectors available. Free literature.

BOND SLIDE COMPANY, Inc. (Dept. CM)
68 W. Washington St., Chicago

Spiritual Catastrophe

by Seward Hiltner*

Fifty-two people in our nation may be expected to take their own lives each day of the year. The total of nearly 19,000 suicides makes an impressive figure. Can the minister help these individuals who have found life not worth living?

AN average of fifty-two people per day killed themselves in the United States during 1940, the Bureau of the Census has recently reported. The total number of suicides was 18,907, or an average of one every twenty-seven minutes. No class or group seems to exempt itself from this disease. Frequently there are notes left like this one, "I am tired—so very tired. I'm going home soon. Do not grieve for me. I'm sorry to grieve you. That's the worst part."

Is it the worst part? Difficult though it may be for the family, is it not still more devastating to the whole cause of Christ? This is in no sense to rouse blame against any one who takes this desperate measure. It is rather to look with the greatest sympathy and pity of which we are capable upon those with a desperate spiritual illness. From the figures the Census Bureau releases, we may well suspect that this is a problem of our whole society, and not to be looked at solely in terms of individuals. How low has our spirit fallen if the conviction of Christ as Lord and Savior gives no "reason" even for existence itself.

The greatest number of suicides, by age groups, is found between the years of 45 and 54. This is the age we think of as the very prime of life. It is the age to which the struggles of youth and young manhood or womanhood have been looking for their fruition. It is the time when a man expects to arrive. But if he does not arrive—according to the standards of what "arriving" or achievement mean? Here we are up against the nature of motives and of ideals. What has a man been working toward? Has the Christian conception not sunk in? Of course we recognize many factors are involved at this age: the menopause, diminishing physical strength, changes in home and other personal conditions and the like. But basically, even though we may have had the right idea, we have not got it imbedded in our feelings.

Over three-fourths of the total number of suicides are men. The reasons

for this are not altogether clear, and are in any event complex. But it is obvious that men are less encouraged to express their inner feelings than are women, and are made by our culture more sensitive than women to loss of physical vigor or failure in a material sense. Badly though we may have done our job of helping women to "grow old gracefully," we seem to have done it even worse with men.

Nearly four times as many white people commit suicide, in proportion to total numbers, as do Negroes. Similarly, the states where the general standard of living is lowest seem to have a smaller suicide rate, though the correlation is not perfect. Why is this? We can only guess, and we must recall that the death rate in general is always higher among economically depressed groups. But we can hardly avoid the conclusion that the groups which take Christianity most seriously, however rigid the notions or unsophisticated the form of expression, have more "reason" for living at least in terms of existence itself. Conversely, the groups farthest away from simplicities of living are highest in suicide rate.

In 1900 the suicide rate was 10.2 per hundred thousand of population. In 1940 it was 14.4 per hundred thousand. In 1932 it had reached an all-time high of 17.4, thus suggesting the kind of relationship the rate has to economic conditions. Since it is not higher among economically depressed groups, it is not mere lack of money that leads to suicide. It is rather the change in status, which our culture so often interprets in terms of economic status. In other words, the formula: one makes money; therefore one is successful; therefore one is worth while or he belongs: One loses money; therefore one has failed in his achievements; therefore one is not worth while and does not belong.

Suicide is not therefore basically an economic or even a cultural problem. It is a spiritual problem. For it involves one's "belongingness" in the universe. This is not primarily an idea. It is sensed mainly as feeling, but it involves the whole person: will, idea, feeling and the like.

*Executive secretary, Commission on Religion and Health, Federal Council of the Churches of Christ in America.

Psychiatrists rightly point out to us that the motives for an individual suicide are always complex, and frequently are different from what they appear on the surface. Some involve revenge, one's own person serving as a substitute for the one who is hated. Some involve conscious despair of attaining any feeling of at-homeness or security. Others are wordless, even to the people themselves, sometimes even seeming lighthearted. And Karl A. Menninger points out that there are "chronic suicides" as well as those who take their life all at once: chronic alcohol addicts, for example.

We know that some suicides occur in people who have extreme swings of mood, from high elation to deep depression, when they are in the second phase. Psychiatrists tell us that constitutional as well as personal and cultural factors play a role here. They occur also in people driven by intense pain, or in the midst of acute crisis precipitated by external events. But in the great majority there are no such things to account for it. This makes it all the more a spiritual problem.

What do we do about it? Once more statistics help to give us a hint. The lowest suicide rate is in January, and the highest in April. When clouds are dark, more people can take it. But when spring is at its peak, when joy seems round about, then the contrast of the outside world to one's own inner world becomes more acute. We might paraphrase Tennyson, "A sorrow's crown of sorrows is anticipating happier things from which one expects to be excluded."

The answer must lie in the Christian interpretation of life, which feels January in January, but is yet aware of April. It is realistic. The "demonic" does play hide and seek within us and we dare not evade responsibility for it. But man is made in the image of God. It is therefore hopeful. This attitude has to move, to paraphrase physiology, from the cortex to the thalamus—from the idea to the emotion, from being an opinion to being a deep conviction in which one's whole being has a part.

There is need for some "ambulance-chasing" so far as suicide is concerned, getting to people when they are contemplating the step. So often the final decision seems to rest on tiny things; and the pastor who is available, in a personality sense as well as in the sense of his schedule, will have numerous occasions of "listening" the candidate over the climactic moment. Men like John Sutherland Bonnell have demonstrated how much the minister can do at these times. We need more

such pastoral counsel.

But why do we permit so many to get to the cliff's edge? Why not begin to erect some fences, or to build an edifice far from the brink, making it such a mighty fortress that there is no desire to leave it? Every help that can be given to facing personal problems, every gram of resource that can be revealed with which to face tensions that can not immediately be resolved, every hour spent in teaching the security that lies in the Fatherhood of God and the Saviorhood of Christ—all these put new stones in the fortress.

Preaching or talking about suicide may some times be in order. It is a fascinating subject, frequently even sensational. Some one pointed out recently that many of our attitudes toward death are as "repressed" as our attitudes toward sex once were. Suicide is probably to be viewed not as sin but as an ultimate symptom or fruit of sin, in the theological sense. Discussion of the problem may sometimes be helpful therefore if people are aided to understand what is behind it, and are not merely content to put a label on it or to revel in fascination. But direct discussion of the subject is only a small part of the task, realistic though that discussion be.

The great spiritual solution is to make the inner attitude of Christianity—abiding faith, confidence of God's love, awareness of his forgiveness through Christ and of the constant presence of his holy spirit—operate below the level of ideas. "As a man thinketh in his heart." God has made life, and the reason for living lies in the process of life itself. One can not think life. He can only live it.

To do all this is the great and constant task of the church. Much is to be done in the religious school, in the pulpit, before the altar. But unless much is also done in the home, at the luncheon table, or in the study—with individuals who face opportunity precisely because they face unprecedented crisis—the richest fruits of the spirit will wither and fall from the tree.

So far as method goes, there is surely no easy way to prevent this appalling waste of God's children. But we do know that we must understand the underlying troubles and problems, understand the essential difficulty as a spiritual difficulty, and then be resolved to use whatever means we have to get Christ into the hearts as well as into the minds of men.



WHAT A WEBSTER-RAULAND SOUND SYSTEM MEANS TO YOUR CHURCH

Happy is the minister whose church is equipped with a WEBSTER-RAULAND Sound System. For here is the dignified way to express the spirit of your church for all to hear. And when all can hear, the invitation of your church to worship, is powerfully enhanced. You will find WEBSTER-RAULAND Sound Systems low in cost, easily adaptable for concealed installation, simple to operate, dependable. They are the choice of churches of every size, everywhere.



A WEBSTER-RAULAND Sound System puts an end to voice-strain, puts an end to ear-strain. Because your voice is reinforced, you can speak in natural tones and your congregation will hear you clearly throughout the church.



Let the full natural beauty of WEBSTER-RAULAND amplified chime and organ music from your church tower issue your friendly invitation to worship. Let your church impress your community with its rich, spiritual expression.



A WEBSTER-RAULAND Sound System has provision for the attachment of hearing-aids for the hard-of-hearing members of your congregation so that all may enjoy full participation in the church service.

ZERO HUM LEVEL and what it means to your church—you simply don't want any electrical disturbance or annoying hum when the amplifier is operating. You do want absolute quiet except for the sound of voice or music being amplified. Only Webster-Rauland Master Amplifiers give you this result.

There is a WEBSTER-RAULAND System for your church • Write for details

WEBSTER-RAULAND

4245 N. Knox Avenue
Chicago, Ill., Dept. 8-0c

Please send me full details about Webster-Rauland Church Sound Systems.

Name _____

Church _____

City _____ State _____

WEBSTER-CHICAGO
SOUND DIVISION
WEBSTER-RAULAND
4245 N. KNOX AVE.
Chicago, Ill.

Christmas in a Gangster's World

A Sermon by John W. McKelvey*

Because there was no room for them in the inn.—St. Luke 2:7.

BEFORE the war broke out the twenty-two passenger Imperial Airways liner *Frobisher* on one of the regular trips from Paris to Croyden Airport, London, carrying thirteen passengers besides the crew, found itself unable to land because of jammed landing wheels. Sensing the possibility of a crash and sudden death, the passengers reacted with gay unconcern characteristic of contemporary life. Instead of freezing tight with fright, or getting hysterical with fear, they followed the cue of a Connecticut Yankee who stood up and asked, "Anybody got a flask or something? I'd like to celebrate this occasion." Upon a lady from Paris producing two bottles of champagne they all joined a nightclub singer in the cryptic toast, "To disaster, if it comes." Fortunately for them all, the crew managed after a half hour of frantic labor to hand-crank the landing wheels into position, and the plane came down to a safe landing.

How absolutely different was the spirit dominating the passengers of the so-called unsinkable *S. S. Titanic*, when that proud vessel disputed the right of way with an iceberg and sank tragically in the north Atlantic. Then the undaunted ship's band began to play "Nearer, My God, to Thee." Or when the tiny ship on which John Wesley traveled from Georgia to England was caught in the throes of a mighty gale. While the winds beat upon that ship and the angry waves of a wintry sea lashed it until every moment was expected to be its last, then the gentle Moravians with unpremeditated calm resorted to prayer.

The fact of the matter is that human tragedy too frequently roots itself in our refusal to let God come nigh in the uncommon commonplaces of our experience. As a result we are undone for the simple reason that God who can help us, if we permit him, finds himself outside in the cold, so to speak, because there is no room for him in our inspirations.

I know it is part of our modern nonchalance to meet death or failure standing up, taking it on the chin without benefit of religion, the "peo-

ple's opiate." It may be perfectly heroic to reach for a glass of champagne and welcome disaster, if it comes, but in this attitude there is strangely no creative impulse to go forth and do likewise. If there is any "opiate" in what we believe, it is not to be found in the beliefs inspired by faith in Christ, but, rather in the beliefs arising out of man's scornful independence of everything outside the bounds of his soul. The proud arrogance of the man who blatantly shouts:

I am the captain of my fate,
I am the master of my soul!
is proof enough that the divine spark within has been lulled dangerously

into sleep. There is undoubtedly something vigorously human about our modern approach to reality minus the outworn trappings of conventional religion, but at the same instant there is something also mortally and spiritually impotent when a man contemptuously ignores the Eternal.

Say what we will, there is a certain romantic appeal about life that is lived in self-centered defiance of the ways of God, but the romance rapidly fades when life descends into the valley of the shadows. There is life exemplified, for instance, in J. B. Priestley's novel, *Angel Pavement*. The characters in this unusual story are swept off their feet by the vigorous personality of Mr. Golspie, a man of grossly uninhibited instincts. Especially is this so of Miss Matfield, a virtuous young woman from the unglamorous town-life of England who came to London to find fame and fortune. Fed up on the tardiness of both to ask for her hand the honorable way, Miss Matfield at last yields to Mr. Golspie's dishonorable advances, buys a cheap wedding ring, and prepares to take her fill of the sweet nectar of the forbidden cup by spending the weekend with this unconscionable man in a seaside hotel. As she waits to meet him at Victoria Station, excited at the prospect of realizing her long suppressed desires "to clutch at experience, to throw herself upon life," she becomes a perfect prototype of our modern viewpoint with its contempt for the qualms and misgivings and timidities of conscience. And then comes the let-down. Mr. Golspie stands her up, as we say, runs off with the company's profits and leaves her deserted on the station platform with her impoverished and disillusioned soul. Miss Matfield descended into the valley of the shadows with a terrific jolt. It was only then that she discovered that she had been walking on quicksand and that "the ungodly shall not stand in the judgment." J. B. Priestley achieves the true climax in his story when he describes how Miss Matfield returned to her modest, unromantic apartment, how she threw the cheap wedding ring out the window, and how she began making plans to go back to the office in *Angel Pavement* to retrieve for the company by honest and unstinted toil the profits

NEW YEAR TO EASTER

FIRST PRESBYTERIAN CHURCH

Edwardsville, Illinois

CARL L. ATTIG, D. D., Pastor

JANUARY—A Month of Appreciation

- Jan. 4-----"Thank God for Life"
- Jan. 11-----"Thank God for Work"
- Jan. 18-----"Thank God for Friends"
- Jan. 25-----"Thank God for the Church"

FEBRUARY—A Month of Consecration

- Feb. 1--"The Consecration of Time"
- Feb. 8--"The Consecration of Talent"
- Feb. 15--"The Consecration of Possessions"
- Feb. 22--"The Consecration of Influence"

MARCH—A Month of Inspiration

- Mar. 1----"With Christ in Galilee"
- Mar. 8----"With Christ in Jericho"
- Mar. 15----"With Christ in Bethany"
- Mar. 22--"With Christ in Jerusalem"
- Mar. 29--"With Christ in the Gates"

APRIL 5—A Day of Resurrection
10:45 A.M.-----"Risen With Christ"
5:00 P.M.--"Easter Vesper Musicale"

MY COVENANT: I solemnly purpose, with God's help, to spend at least one hour each Sunday from New Year to Easter in church worship.

Date _____
Name _____

The above program, used in the First Presbyterian Church, Edwardsville, Illinois, last year, may give some a good idea for 1943. The signed program was hung on the wall by the signer. A hole at the top is not shown in our reproduction.

*Minister, Bickley Memorial Methodist Church, Philadelphia, Pennsylvania

swindled away by Mr. Golspie. In a word, Miss Matfield discovered that God and all that God stands for in thought and desire must be in our inspirations, else we perish.

Of course, much depends on the driving power behind our inspirations, if we are ever to get places in life. It is necessary that God fill our inspirations to overflowing, but this is not enough. God must also have complete dominance in our incentives. There may be buckets of tears shed when we witness the dramatic story of Dickens' *Christmas Carol*, tears of remorse and tears of inspiration, but of what value are the tears unless they fall down into the parched soil of resolution and the stony ground of activity and cause deeds to spring forth, deeds of righteousness and truth? This Christmas will be just one more season of tinsel and sham until we make room for the incarnation in our incentives.

The Incentives

What, you ask, are these incentives? They are many, but for the sake of suggestion let me name three. When the angel sang to the affrighted shepherds abiding in the field outside Bethlehem, the seraphic messenger besought them to rejoice, "for, behold, I bring you good tidings of great joy," and when they returned from their visit to "the babe wrapped in swaddling clothes, lying in a manger," they were "glorifying and praising God for all the things that they had heard and seen." One doesn't have to read far into the story of those years, lived out in obedience to the decrees of Caesar Augustus, before the seamy-side of daily existence is brutally exposed, especially among men of low degree. There was little to rejoice in; certainly not the heavy burden of taxes, nor the hard lot of making ends meet in a top heavy economic system, nor the spiritual despair that greeted their continual prayer for deliverance. Then came the Christ Child. There is nothing strange about the joy a little child can bring into our tired and tawdry lives, but it is strange that we are so prone to forget that every Christmas we have renewed in us this incentive to rejoice, because there was born "in the city of David a Saviour, which is Christ the Lord." His coming meant the end of lamentation and the beginning of joy.

Yes, on through life's long path,

Still chanting as ye go;

From youth to age, by night and day,
In gladness and in woe.

Rejoice, give thanks and sing.

It never seemed to occur to these humble shepherds under the spell of

(Turn to next page)

Show Religious Art Masterpieces on Your Christmas Programs



S. V. E. Color Slide
(One-half actual size)

Write for NEW
24 page



RELIGIOUS CATALOG

This catalog is more than just a listing of S.V.E. 2"x2" color slides and 35 mm filmstrips. For it has descriptive information that will help you select more easily the right material for your program. Sent FREE. Write for your copy today!

SOCIETY FOR VISUAL EDUCATION, Inc.
Dept. 12CM, 100 East Ohio Street, Chicago, Ill.

with S.V.E. 2"x2" COLOR SLIDES

Gorgeous Kodachrome reproductions of famous religious paintings can add greatly to the inspirational value of your Christmas programs. Many of these beautiful 2"x2" color slides were photographed directly from the originals in the Louvre, U.S. National Gallery, Metropolitan Museum of Art, and from traveling Italian and French exhibits which were shown in this country prior to the war. Choose from hundreds of subjects, including Correggio's "Holy Night," Fra Angelico's "The Nativity," Zmurka's "Star of Bethlehem," Memling's "Adoration of the Magi."

and BLACK & WHITE FILMSTRIPS

The Society's collection of black and white 35 mm filmstrips of religious paintings has been famous for many years for the beauty of the reproductions. Send for the S. V. E. catalog and plan your Christmas program now.



Part of an S. V. E. Filmstrip
(Actual size)

The Book of Books is the Gift of Gifts

GIVE A *National* BIBLE
Available at Your Bookstore



NATIONAL BIBLE PRESS

PHILADELPHIA, PENNA.

National wishes its many friends warmest Season's Greetings

Copyright 1942, National Bible Press

Christmas in a Gangster's World

(From page 37)

that wondrous tidings, when they first heard, as the Evangelist expressed it, that God "so loved the world, that he gave his only begotten Son," that they had nothing to give in return. They were so stirred by this gift of God that they were moved to give themselves. The incentive of giving, in their case giving pure and unadulterated adoration, has marked every true Christmastide from their day to ours. It would not be Christmas without our giving gifts. This is why the innkeeper and those who dwelt with him knew nothing about the nativity; they withheld the gift of what they had, namely room in the inn. But for that they too might have shared in the joyous tidings. It is by no means expected that we give what we do not have. The meaning of Christmas is discovered when we live under the incentive of giving what we have. God gave his Son. The angels gave their tidings. The shepherds gave their adoration. The wise men gave their treasures. And as long as we refrain from yielding to the incentive to give as it has been given unto us, we shall merit no more praise than the innkeeper of Bethlehem.

Without doubt a third incentive stirred to power on that first Christmas was the incentive to believe. No one has ever thought to say of the shepherds, the wise men, or aged Simeon, "Oh ye of little faith!" They did not see this newborn Saviour as a mighty worker of miracles, a teacher who spoke with authority, the "strong Son of God" dying upon a cross. This is what they hoped for; these were the things they saw afar off, but as yet all they could do was to behold the face of the holy child—and believe. That is why it was Christmas for them. For Herod, the chief priests and scribes of the people it was anything but the birthday of the Messiah. "When Herod the king had heard these things, he was troubled, and all Jerusalem with him," for they believed not. In this dread hour of time and circumstance I wonder if there is anything more important on Christ's nativity than to believe in him that we may have everlasting life.

There is another phase of the nativity narrative which is often overlooked, or at best not regarded for its proper emphasis. We have repeatedly spoken in due censure "because there was no room for them in the inn," but we have failed to note what was even more inexcusable, there was no room

- THE CHURCH LAWYER -

Rights of Independent Churches

by Arthur L. H. Street

THAT a group of persons may organize a religious society that will be independent of the controlling authority of an organization of churches of similar religious denomination was recognized by the opinion handed down by the Pennsylvania Supreme Court in the case of *Malanchuk vs. St. Mary's Greek Catholic Church of McKees Rocks, Pa.*, 9 Atl. 2d, 350.

Plaintiffs in this suit failed in an effort to enforce over defendant church the supreme authority vested in the Bishop of the Greek Catholic Church for the United States by the Pope of Rome. The defendants won out in their contention that defendant represented an independent organization rightfully established. Incidentally, the court noted that there are three classes of Greek Catholic Churches: (1) The Orthodox church under ecclesiastical jurisdiction of a Patriarchate. (2) The Uniate church over which the Pope of Rome is supreme authority. (3) Independent churches. All have the common feature of celebrating Mass according to the Oriental Rite, as distinguished from the Latin Rite of the Roman Catholic Church.

On reviewing the facts of the case, the court decided that defendants had not subjected themselves to the juris-

diction of the Pope's representative. The legal principles declared by the court would seem to indicate that a group of religious worshipers can copy the tenets and ritual of an established church having a central authority without thereby automatically subjecting themselves to control by that authority. On this point the court said:

"That the ritualism of the Greek Uniate Church was to a certain extent followed in religious worship did not amount to a conveyance and dedication of the church property to that church. When an ecclesiastical organization lays down certain canons which must be strictly conformed to by a congregation in order to evidence the latter's subordination, obedience and fealty to the former before that congregation can be recognized as a part of the larger ecclesiastic organization, that congregation does not by merely conducting services which imitate or conform to the ritual of the organization make itself a part of it. * * *

"To make a church, no matter what its ritual and practices, a Greek Uniate Church there must be certain evidences of its submission to that church's authority, and its dedication as such a church by prescribed forms must be observed."

for them in Herod's Judea. The inhospitality of the innkeeper was a sin of omission, but Herod's was a sin of commission. In his jealous and greedy heart there was no room for a rival, so he searched relentlessly to annihilate the newborn King. Joseph and Mary had no chance in the face of Herod's wrath. It was either exile or death, and they chose exile.

Repose in Exile

But suppose there had been no land whither they could flee? Suppose Egypt had had a quota for Judea and it had long since been filled? Of course, it is useless to let our imagination run away at this point, for the tremendous fact in the narrative is that in Egypt

there was room for the Christ Child. Merson's famous painting *Repose in Egypt* depicts this phase of the story with touching pathos. The Holy Family has bivouaced under the lee of the great pyramids. In the light of a passionless moon a tiny fire burns, its smoke rising in the still night air like an arrow into the sky. The donkey feeds on desert thistles. Joseph slumbers on the sand. The lines of his relaxed form carry the eye to the ancient figure of the sphinx, that giant form of a lion with outstretched paws and the human head of an Egyptian king, looking searchingly into the night's abyss as though to solve the riddle of the world. Yet it is not the

sphinx but the reclining form of Mary holding close the Babe of Bethlehem as she reposes on the sphinx's cold stone paws that attracts our thought and interest. Here in antiquity's lap lies the Riddle of the world—no longer flight and fright, now complete quiet and security.

How tragic for us, if there had been no room for the Child in Egypt! Egypt, it is true, did little more than receive the Holy Family, but then that was all that was required at that time. If the innkeeper or Herod had done as much, how different the story would have been—and their lives! But even though Egypt did no more than to receive the exiled family, that was of first significance. That made possible a friendly haven wherein that Child could grow into youth and into the full heritage of the spiritual traditions of the Hebrew prophets without fear or hindrance. Could it be that this inclusive hospitality on the part of Egypt first awakened in Jesus that sense of brotherhood and human worth in all men everywhere?

Professor Luccock of Yale said four years ago this prophetic statement: "Today, as we come with heavy hearts to a Christmas in a gangster's world, it is well to remember that Jesus was born in a gangster's world. Hate cruelty, malice are on the throne in Germany and elsewhere in Europe today. But hate, cruelty and malice were on the throne when Jesus was born. Jewish refugees were fleeing their lives then as now. Will any nation play the saving role of Egypt in today's slaughter of the innocents? That is a supreme question this Christmas." To put it briefly, is there room for Christ in our inclusiveness? Or do we exclude him in our hate of the Jew or the Jap, the Negro or the Nazi, the sinner or the scoundrel? The gospel underscores the whosoever that believeth in Christ, and no matter what we do with our trees and trimmings, it will not be Christmas until we can include all men everywhere with love and forgiveness in the potential family of heaven.

It is dreadfully dark this Christmas-tide. It is a time to try men's faith. It is also our opportunity to sing with Emily E. S. Elliott,

Thou can'st, O Lord, with the living word
That should set Thy people free;
But with mocking scorn, and with crown of thorn,
They bore Thee to Calvary.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

PAST FIFTY—WANT A CHURCH
Be sure to read the January
issue of
CHURCH MANAGEMENT

THIS IS THE TIME TO RAISE MONEY

The Letter Below Speaks for Itself

ALEXANDER SEBASTIAN CARLSON
Minister

Pilgrim Congregational Church • TOLEDO • OHIO
Sylvania and Hoiles Avenues • Telephone • Kingswood 2278

July 10, 1942

Marts & Lundy
521 Fifth Avenue
New York, New York

Gentlemen:

Pilgrim Congregational Church decided at its annual meeting in January 1942, to establish a church building and debt liquidation fund. Our debt was small but sufficiently large to deter us from whole-hearted interest in any new building program.

When the plans for organizing and developing this hope were matured, the firm of Marts and Lundy came into the picture. The organization and active solicitation of pledges took place over a period of eight weeks and all of us are happy in the results achieved. The first phase of our campaign has netted \$25,462, which gives us a substantial fund of more than \$19,000 after a debt of \$6,600 has been paid.

One significant development of this campaign has been the interest shown by other churches in Pilgrim's effort. Two other churches have definitely put on debt reducing campaigns following the success of ours. Other ministers told me specifically they were led to do this on the strength of the results achieved through our campaign. It is my feeling that this is a good time to raise money for needed enterprises which have specific value in a church or community program. Money so raised can be invested as ours is, in defense bonds for the duration of the war, inasmuch as building operations are curtailed for the time being. This gives a double leverage to the solicitation of funds and appeals to the wisdom of business men.

The success or failure of these campaigns, I think, rests very largely on the leadership of them. We are deeply grateful for the selection of the man, Mr. Frank E. Wood, who was your representative during the course of our enterprise. His fine spirit, great energy and sincere devotion to the program made us very happy and I want to pay this tribute to him. He was a reconciling element among those who were dubious or stood aloof from the project in the beginning. I hope he can be in many similar campaigns, for he will promote them with success and be a fine asset to any campaign.

We are also glad that your concern was the administrative and counseling organization handling our problem. We are happy in the results so far achieved and look forward to increased service to our community when our building is erected on the payment of the pledges secured.

Sincerely and appreciatively yours

Alexander S. Carlson

Alexander S. Carlson

ASC:mb

Since the war began in September 1939 we
have raised more than \$7,000,000.
Let us tell you how it is done.

MARTS & LUNDY • 521 Fifth Avenue, New York



Harmonically Tuned

**Deagan
Carillons**

CROWNING TOUCH TO
A BEAUTIFUL CHURCH

• Automatically played, richly beautiful in tone . . . yet available for as little as \$7790. The perfect answer to the quest for a truly distinctive memorial. Interesting particulars on request.

J. C. DEAGAN, Inc.
190 Deagan Building, CHICAGO

The MEMORIAL SUBLINE

GOD'S CHRISTMAS

by Rev. Ernest A. Miller, Ph. D.

"A timely volume at this season—vivid imagination, poetic taste, deep spiritual insight."—*Zion's Herald*.

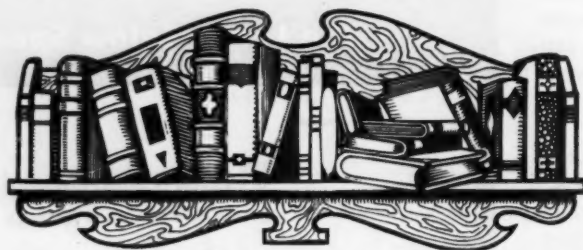
PRICE \$1.50

ORDER FROM AUTHOR

REV. ERNEST A. MILLER

1 Logan Street Lawrence, Mass.

New



Books

Doctrinal

The Life of the Mind by Emile Cailliet. The Macmillan Company. 79 pages. \$1.25.

Born in France, educated in European Universities, now an American citizen, Emile Cailliet is Professor of Romance Languages and Literatures at the University of Pennsylvania. The author of works on mysticism and literary symbolism he now turns in this little volume to the life of the mind as a thing of beauty and of power. In his first chapter he warns against the dangers of emotionalism which results in wishful thinking and then goes on to succeeding chapters on *The Life of the Mind*, Freedom under Christ, This Christian Unity, Retreat from Doctrine, and The Turning of the Tide. Using quotations from sources ranging from the philosophers to the Liberty Magazine he appeals for the higher life of the mind that is both free and Christian. While we welcome his call to a life of reasonable faith we rebel at accepting some of his conclusions. Thus he pays great honor to Thomas Aquinas and calls his *Summa Theologica*, "a work that remains down to our day a model of conciliation between reason and faith."

C. W. B.

The Spiritual Life by Edgar Sheffield Brightman. Abingdon-Cokesbury Press. 218 pages. \$2.00.

Many feel that "spirit" and "spiritual" are misty and vacuous words. But this is not true if one really understands the matter. Professor Brightman, in these Cole lectures at Vanderbilt University School of Religion in 1942, contends that the work of the Spirit is not to be found in frenzies and ecstasies, but in faith, hope and love, in communion with God, in service, and in quiet, strong experiences of God and his relation to human life. Spirit is conscious, powerful, noble, rich, courageous, free, rational, personal experience. Physical relations and material processes and things are parts of a sacramental universe. God is a divine, immanent spirit working in the universe, eternally acting and creating. We have a growing God and a growing kingdom of God. Only such a God can be a living God, for growth and activity are characteristic of life.

This is a powerful, intelligent book on the spiritual life. Its basic assumptions are real because they spring from life. Dr. Brightman profoundly understands that life in the universe which he seeks to interpret.

H. W. H.

We Believe by John J. Moment. The Macmillan Company. 134 pages. \$1.25.

The average reader may question the value of another book on the ancient creeds. The reviewer did until he had gone far enough into this volume to grasp the plan and purpose of the author. His method is not to tell us what the creeds say, but rather what they meant to the people who formulated them. The first three chapters dealing with the three persons of the Trinity may seem to be too profound as the testimony of the fathers of the church is recounted. But it is worth all of the mental effort to find that the Latin *persona* is not the equivalent of the English "person." Then he demonstrates that while we may not be certain what the fathers meant by the three persons of the Trinity, we can be sure that it was not their aim to say that the Trinity consisted of three people.

The chapter devoted to the place of man in the creeds refutes the common idea that the man is neglected in these ancient formulas of belief. Although it may be largely only by implication man is considered.

The final chapter gives the text of the Nicene Creed, the Apostles' Creed, and the Athanasian Creed, preceded by a brief history of each. Of especial interest is the paragraph dealing with the late date of the so-called Apostles' Creed. This book may well be the means of leading many of us to a higher appreciation of the creeds as we discover that they do not say all that some of our contemporaries insist they say. Any minister who is planning to preach upon the creeds or the theological content of them will find it rewarding to make a study of this little volume.

C. W. B.

Worship and Devotions

Leaves of Healing by Archer Wallace. Harper & Brothers. 188 pages. \$1.50.

Twenty-four devotional readings comprise this book. Each closes with a short prayer united with the reading itself in tone and subject. Well-selected quotations from the best of poetry adorn each chapter and worthwhile prose quoted from other sources reinforce the author's own well written messages.

To the person who is seeking vivid illustrations this book will be a rich resource. The titles are perhaps too intriguing to put the book down at the end of a chapter, although one good use of the book would be as the basis for daily personal devotions. Among

them are *The Conquest of Disappointment*, *He Held Nothing Back*, *Life's Unknown Soldiers*, *Crooked Saints*, *The Chainless Life* and *Is There Anybody There?*

The reviewer has already recommended its use by the laymen who are asked to lead the devotions in the church societies, and it has been appreciated by them.

The general mood of the book is hopeful. The reader will find his daily tasks becoming more important and his whole life ennobled. In the illustrations there is the eloquence of facts and the eloquence of success. That is, the appeal is made that since these others have lived nobly and usefully, why not the reader? The title of the book is suggested, of course, by Revelation—22:2.

E. S. S.

Handles of Power by Lewis L. Dunnington. Abingdon-Cokesbury Press. 213 pages. \$1.50.

This is a book of sermons by the minister of the Endion Methodist Church in Duluth, Minnesota. The unique thing about it is the printing of a silent communion card at the beginning of each chapter.

Dr. Dunnington thought that his people were not praying much and that their hour of worship on Sunday was too much counteracted by the many other hours of fear and tension of the week. He became convinced that the principle reason for the lack of prayer in the lives of many was the lack of a prayer technique. The book is one of the results of the realization of that need, for in order to meet it Dr. Dunnington began to have his sermons mimeographed to be handed out, along with a silent communion card, to each worshipper in his congregation at the close of the service. The card contains some terse, positive statements that will build confidence and faith. The cards are put in a place at home or at work where they will be most conspicuous during all the week so that one's prevailing mood during the week will be definitely affected.

The first card in the series will serve as an illustration. It is entitled, "For Rebuilding a Life," and says, "Infinite possibilities for growth and unfoldment lie ahead as I give myself over completely into the hands of God. Through silent communions with him, new harmony and health and vitality are being manifested in my body, mind, and affairs." The card concludes with Philimon—4:13.

The sermons are brief. Some of them are crowded with illustrations. One is almost entirely biographical, dealing

(Turn to page 42)

for People and Pastor

Abundant Living

THE NEW BOOK BY
E. STANLEY JONES

for People because —

it helps them meet their problems!

Beginning where the people are, it leads them day by day through progressive Christian experience to new heights where abundant living is a realized fact. It is full of spiritual nutrition for those who would grow; medicine for those who are sick at heart; light for those who stumble in the darkness. The book will serve for personal or family devotions, for group or class study, or for reading as any other book is read. It will help the layman to achieve mental and spiritual maturity.

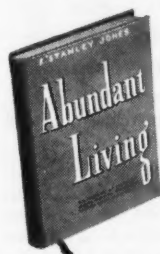


Dr. Jones has in this book expressed the abiding reality of fellowship with God. These devotions will lead others into that fellowship upon which abundant living depends.

for Pastor because —

it helps him to meet his people's problems!

He will discover in it a wholly new technique for relating men and women to Christ; also vital resources for counseling and pastoral work.



4 1/2 x 6" • 384 Pages • Only \$1

PRAYER

GEORGE A. BUTTRICK

"Something that must not be missed . . . a high level of spiritual insight . . . a wealth of practical suggestion . . . delightful style."—*Federal Council Bulletin*. "Here are ability . . . convincing logic . . . happy illustrations . . . a multitude of good things."—*London Quarterly*.

The "multitude of good things" is divided into four parts: INTRODUCTION (on Jesus and Prayer), PRAYER AND THE WORLD, PRAYER AND PERSONALITY, A WAY OF PRAYER. \$2.75

A Basis for the Peace to Come • Six Authorities

have set forth here the considered result of their thought upon post-war problems—political, economic, social, and religious. Intelligent, forthright, and far-seeing are these chapters by JOHN FOSTER DULLES, CARL J. HAMBRO, HU SHIH, FRANCIS J. MCCONNELL, LEO PASVOLSKY, WILLIAM PATON. \$1

The Lord's Prayer

ERNEST F. TITTLE

"Straightforward and strong sermons on the social significance of the Prayer."—*New Christianity*. \$1

The Contemporary Christ • W. A. SMART

"Simple, attractive, free from technical jargon, the lectures show that intelligence and reason in religion are not the enemy of piety but nurture and enrich it . . . that Christianity is a movement of life with an ongoing revelation. This book will serve as an antidote to our inhibitions."—*Lutheran Church Quarterly*. \$1.50

Central Certainties

ARTHUR J. MOORE • A stirring book for all who would discover and hold fast a faith sufficient for this chaotic era. The chapters declare the "central certainties" which will empower Christians "to live like men who face the morning." \$1

Christian Symbolism In the Evangelical Churches

T. A. STAFFORD • An illustrated study of Christian symbols and art forms—their history, their meaning, and their use in past and present religious observance. The book is a work of art, informative, practically useful, and spiritually significant. \$2

ABINGDON-COKESBURY PRESS

The Spiritual Life • EDGAR S. BRIGHTMAN

"Methodist though he is, Dr. Brightman was predestined to write this book. Because the word 'spirit,' even in contemporary works, has become vague and misty, necessity was laid upon him. . . . The very scope of these six chapters is breath-taking. . . . Concerned as are these Cole lectures with an abstract and intricate piece of thinking, there is no Olympic aloofness from present-day realities . . . no capitulation to war hysteria."—*Christian Century*. \$2

This Seed of Faith

HENRY M. BATTENHOUSE

"Because ministers throughout the land have expressed the wish for a book on religion in the present crisis; and because THIS SEED OF FAITH is the finest expression of this subject to date, this new work from an eminent writer has been selected as the September Pulpit Book of the Month."—*Pulpit Digest Bulletin*. \$1.50

Prayer Poems

An Anthology for Today

300 Poems from many sources, arranged under 6 sections and 37 specific topics, touching almost every human relationship and human need. Four indexes—Subjects, Authors, Titles, First Lines. "The idea is a stroke of genius."—*Dr. Joseph Fort Newton*. Compilers, O. V. and HELEN ARMSTRONG. \$1.75

I Married a Minister • By Sixteen Who Did and Two Who Did Not • "A delightful volume. . . . It ought to be on the required reading for ministers' wives and for ministers."—*Presbyterian of the South*.

The Contents: INTRODUCTION, Mrs. Jesse Bader. PORTRAIT OF A MINISTER'S WIFE, Mrs. Louis Cochran. HER CHURCH, Mrs. John S. Stamm. HER PRIVILEGES, Mrs. William Shullenberger. HER OPPORTUNITIES, Mrs. C. Leslie Glenn. HER WIDER OUTLOOK, Mrs. Everett Ross Clinchy. HER SPIRITUAL LIFE, Lillian Diebold Poling. HER HOME, Mrs. Norman Vincent Peale. HER CHILDREN, Mrs. Charles W. Brewbaker. HER FRIENDS, Mrs. Frank Chilton Brown. HER APPEARANCE, Mrs. Paul Scherer. HER AVOCATION, Mrs. Bradford S. Abernethy. HER SPECIAL INTERESTS, Mrs. Edward Hughes Pruden. HER HOBBIES, Mrs. J. Lane Miller. HER VACATIONS, Mrs. Robert W. Gibson. FROM A COUNTRY PARSONAGE WINDOW, Mrs. Ralph L. Williamson. I MARRIED A RABBI, Mrs. Harry Levi. SAINTS AND LADIES AND MINISTERS' WIVES, Margaret T. Applegarth. \$1.50

for Our Men at War!

STRENGTH FOR SERVICE

to God and Country

Men in military service yearn for spiritual strength. What can you do and what can your church do at the Christmas season for those whom you still can reach with tangible evidence of your concern? Here is the answer.

Designed specially for service men, this book contains a whole year's daily devotions, a page for every day and special days. The volume is a harvest of spiritual resources; a treasury of manly, reverent, and inspiring materials prepared by 370 men of God who have faced the crisis of today's need. The men whose stars look down from your service flag seek and will find in these pages the strength that is more than human.

Convenient pocket size, printed on Bible paper, the book can go with your men in uniform, wherever they may be called upon to serve—a token of spiritual kinship, a link with those who prayerfully remember.



"A daily reminder that we must look to God for strength and guidance in our struggle."—*Assistant Secretary of the Navy BARD*.

Specify Quantity
Wanted in Each
Binding

ABINGDON-COKESBURY At Your Own Bookstore!

STANDARD SETS FOR SALE

To help a retired minister profit from his library we can offer:

THE TREASURY OF DAVID by Charles H. Spurgeon

Seven large volumes. A-1 condition. Cloth bound. \$5.00.

HOURS WITH THE BIBLE by Cunyngham Geikie

Six volumes on the Old Testament—\$5.00. Four volumes on the New Testament. \$3.50. All in splendid condition. Cloth bound.

THE SERMON BIBLE

Sermons by various authors covering the entire Bible. Cloth bound. Splendid condition. Twelve volumes. \$12.00.

BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL CYCLOPEDIA by McClintock and Strong

Bound in sheep skin. Fair condition. Twelve volumes. \$7.00.

Please send remittance with order. Check will be forwarded to the owner who, in turn, will ship the books express collect to the purchaser. If books are sold before your order comes we will send the check back by return mail.

Church Management

1900 Euclid Ave. Cleveland, O.

SHARE

Your Christmas Giving
With
The Salvation Army



WRITE

The Salvation Army
Into
Your Will

Book Reviews (From page 40)

with Russell H. Conwell. They are positive and enthusiastic. Auto-suggestion is used. Dr. Dunnington has rendered us all an invaluable service in making us realize how lacking our ministry may be in continuity and that our people may be saying to us, "Teach us to pray."

E. S. S.

Two or Three Gathered Together by Glenn Clark. Harper & Brothers. 154 pages. \$1.25.

Here is a most helpful book on the technique and practice of prayer. It bears reading and re-reading. It lifts prayer out of the realm of discussion and makes it a practical concern of Christian living. The book grew out of the author's own inner feeling that there ought to be some concerted action on the part of all our spiritual forces. A letter from Kagawa suggested that there ought to be in America something similar to the kingdom of God movement. Then the author found about him a great group of spiritual souls—Rufus Jones, Winifred Kirkland, Kirby Page, Sherwood Eddy, Bishop Anderson, Bishop Hobson, Zona Gale, Arthur Holt, E. Stanley Jones, Harry Emerson Fosdick, Rober Babson, George Washington Carver and many others, praying men and women, who were willing to place their lives, their nation and their world completely in the hands of God. Out of these influences came this book. It proposes the starting of no movement. It suggests a bond uniting the group, viz. that they be praying people who implicitly trust God and are willing to be led by his spirit. The heart of this idea goes back to Jesus, who "dreamed of the kingdom of God coming into fulfillment on earth."

It is suggested that this dream of Jesus may come to expression in three ways: (1) By the quiet hour, the cultivation of the experience of God in individual hearts, (2) By the prayer group, the co-operative prayer with others, (3) By the issuing of the quiet hour and the prayer group into vital, constructive expression in the social movements of the day.

For the quiet hour, the author advocates a period of absolute quiet and complete relaxation. "Stilling of our thoughts awhile will set our thinking straight." Then concentrate on God and on the kingdom. Pack your mind with beautiful thoughts, beautiful souls, and above all with the vision of the Carpenter of Nazareth.

The prayer group should be composed of kindred souls. Usually the greatest difficulty is in lifting the group into complete oneness with each other and with God. The author also believes heartily in the prayer cell, fashioned after Jesus' inner group of disciples who had complete understanding with him.

Finally there is the applying of the vision to human needs. Here we stand face to face with the vision of a Christian economy in which Christ is supreme, and the vision of a world from which all hatred and war are banished. Prayer is the power by which we fit ourselves for this better day.

This is one book that ministers ought to read diligently, and then do some-

thing about it. Convinced of the value of prayer, we dare not so woefully neglect it in our own living and in the life of our churches.

L. N. L.

When Lights Burn Low by Helen L. Toner. Abingdon-Cokesbury Press. 120 pages. \$1.00.

This book for the times is written by one of the few women ministers. She is the minister of a Methodist church, a graduate of Grove City and Drew.

"When lights burn low upon accustomed altars and meaningless are half the prayers we've said"—this book is written for such a time. It is filled with interesting, logical and inspirational messages. Where shall we turn? When our faith fails us, Taking Jesus of Nazareth seriously, The certainty we desire are a few of the chapter headings. The author champions the faith taking the optimistic turn that while civilization is sadly ailing it is not dying. The book offers a preventive as well as a remedy for futility and disillusionment.

I. C. E.

Preachers and Preaching

The Funeral by Andrew W. Blackwood. The Westminster Press. 253 pages. \$2.00.

This is a source book, not a manual. To be more definite this is not a book to be taken up when the call comes for a funeral service; rather it is one to be read and digested to give the minister a large view of the task. Because of this it will be most appreciated by the young men in the ministry who are anxious to best serve those who call upon them for pastoral services. The author urges each reader to start at once to collect material for a funeral anthology which will meet his own needs as the years go by.

The value of the book will be found in its inclusiveness, not only of material, but of the many sides of ministry to the dead and the bereaved. He has profited well by his own pastoral experience and the reader sees the many sides of a necessary ministry.

The work has been made with understanding. Ministers of experience will doubtless find some suggestions which they would resist; but that is beside the point. A friend of ministers, Dr. Blackwood is professor of practical theology at Princeton Theological Seminary, has sought to aid ministers in the preparation and conduct of a most exacting pastoral service. And he has done well. To this reviewer it seems that there is but one legitimate criticism which can be made of the book. The viewpoint of the volume is pastoral and Biblical rather than liturgical. There is little of mystical sensitiveness in the volume. It is not a big omission but those who feel that the burial service is liturgy rather than song and sermon will not like it.

W. H. L.

Six Kings of the American Pulpit by Clarence Edward Macartney. The Westminster Press. 210 pages. \$1.50.

This book contains the epitome of the Smythe lectures given by Clarence Edward Macartney at the Columbia Theological Seminary of the Presbyterian Church in the United States in 1939

*Books of Value to Preacher and Layman***Invitation to Pilgrimage**

by JOHN BAILLIE

author of "And the Life Everlasting" etc.

A book directed at the honest doubter: a lucid and convincing discussion of common unbeliefs and misunderstandings, and a call to discover the real value of true Christianity. \$1.50

Your Morale**And How to Build It**

by AUSTIN PARDUE

Fortright and constructive advice for meeting the problems of critical times. "A fascinatingly human book... packed with revealing anecdotes."—*Religious Book Club Bulletin*, \$1.50

The Servant of the Word

by H. H. FARMER

"It looks at preaching from an angle at which I do not think anyone else has treated it. . . . One of the most valuable books I have ever read."

—*Henry Sloane Coffin*, \$1.50**Jesus in the Light of History**

by A. T. OLMSTEAD

A noted historian and teacher here goes directly to the sources and explains the story of Jesus in terms of the ordinary human life of His times. "Original, scholarly and amazing."—*Churchman*, \$2.75

"An excellent piece of readable scholarship"

Religion in Colonial America

by W. W. SWEET

"A mine of information about the founding and subsequent history of almost every significant sect, large or small, up to the time of the Revolution."—*N. Y. Times*, *A Religious Book Club Selection*, \$3.00

CHARLES SCRIBNER'S SONS • NEW YORK • at all bookstores

and they were also given by Dr. Macartney to the Sunday evening congregations in his own church in Pittsburgh. They are exceedingly fair and ironic appraisals of five outstanding pulpit men: George Whitefield, Matthew Simpson, Henry Ward Beecher, Phillips Brooks, T. DeWitt Talmage and that peer among platform and pulpit laymen, William Jennings Bryan. I was glad to refresh my own mind about these princes of another day. Dr. Macartney has enriched his own portraits by valuable excerpts from their sermons and addresses. The book is full of informative and concise descriptions of men who have made valuable contributions to our world life.

A. S. N.

The Modern Man's Bible Problems by Herbert Booth Smith. Fleming H. Revell Company. 166 pages. \$1.50.

This is a jaunty book that deals easily and summarily with such gnarled questions as, Where are we ten minutes after death? Can we depend on the Bible chronology? Did Moses write the Pentateuch? How old is man? and the resurrection and science. Any one of these has engaged the attention and solid study of many of the greatest scholars for entire lifetimes. In this book the author settles each question in sixteen pages. Nothing is left to doubt. Either yes or no is used. There are no perhaps, maybes or likelihoods. One is always suspicious of such assurance. We very much doubt if the modern man is so easily convinced.

I. C. E.

Religious Fiction

The Robe by Lloyd C. Douglas. Houghton Mifflin Company. 695 pages. \$2.75.

One of the most difficult things to do is to produce a novel based on the life and ministry of Jesus Christ. It has been attempted hundreds of times but less than a half dozen novels have been produced which have lived for a generation or more. Dr. Douglas, minister-novelist, here tries his hand at it.

The "robe" is that for which the soldiers cast lots at the crucifixion. It fell into the hands of the centurion who conducted the execution. The influence of the robe upon his life, upon the future of his Greek slave, and upon those with whom he came in contact makes the basis of the tale.

Some years ago, before he became a novelist, Lloyd Douglas wrote a book on the New Testament miracles. Many pages in this book are similar to that serious treatise. One wonders if he is not now extending the ministry of the earlier book to secure a wider reading in fictional form. Incidentally, his interpretation of the miracles is worth reading.

The Roman Centurion returns to Palestine to learn about the strange Galilean. Only after he becomes a believer in the resurrection does he become a Christian. The novelist places much emphasis upon the doctrine of the resurrection. In the story he makes it not alone the final tenant for faith but the cornerstone of Christian belief. We think that he is correct in so interpreting its importance in the first century church.

(Turn to next page)

Plan Now for Christmas

A large sample packet of attractively printed and lithographed Christmas supplies is awaiting you!

It contains an unusually fine assortment of pastors' personal greeting cards, Christmas announcement folders and bulletins, collection envelopes, pastors' Christmas gift calendars and many other printed aids for the Christmas season.

Write today for your sample packet. It's free

THE WOOLVERTON PRINTING CO.

115 East 4th Street
CEDAR FALLS, IOWA

Perhaps we can save you money on your next printing order. May we quote you?

SEE THE
Peabody LINE
OF
FOLDING-AUDITORIUM-CHOIR
AND SUNDAY SCHOOL CHAIRS

Write for Catalog and Prices

PEABODY SEATING CO.
BOX 7, NORTH MANCHESTER, IND.



**Use Unified
LOOSE LEAF
System**

for **EFFICIENCY**
in every department of
Church and Sunday School
FREE SAMPLES

Arthur H. Strouse Publishing Co.
Lakeside, Ohio ★ ★ ★ ★ ★

DON'T MISS THIS "EXTRA-QUALITY" HYMNBOOK



THE
SERVICE
HYMNAL

FREE
SAMPLE
COPY

● Mail coupon today and see how QUALITY rings and echoes from every page, every feature.

True to its name, "The SERVICE Hymnal" meets the demands of the hour with new, inspiring material for every use in all denominations. With this complete service book you need no other—3 books in one.

More For Your Money

Has that EXTRA value which distinguishes a superior product—extra songs, extra indexes, extra responsiveness, extra care and quality in workmanship and materials. And extra service in Gift or Memorial book plates, free "Finance Plans" and extra colored binding for "Home" copies at quantity rate.

Here is a hymnal your Church will be proud to use. And priced so you SAVE! Still has the unique advantages of tarnish-proof gold stamped binding, lacquered for long wear. 510 musical numbers, 67 Scripture Readings. Price per 100 only \$67.50 not prepaid.

Mail Coupon for FREE Sample Copy

HOPE PUBLISHING
ESTABLISHED 1893
only the best in song books **COMPANY**

5709-T2 West Lake Street Chicago, Illinois

We need new song books in our Church. Please send free sample of "The Service Hymnal."

Name _____ Official Title _____

Address _____

City _____ State _____

Church and Denom. _____ Member ship _____

Pastor _____ Address _____

What Is Freedom?

by Ruth Taylor

FREEDOM—the word meets us every time we twist the radio dials, or pick up a newspaper. It has a way of slipping into every serious conversation. Even in the lightest fiction today, we find the characters delivering monologues on the importance of freedom.

We had to watch other nations lose their freedom to realize how much it meant to us. We learned how close it was to our hearts when the motto "Liberte, Egalite, Fraternite" was chipped from the pride of France.

But what is this freedom which is our dearest possession?

Freedom is to speak and think without restriction and without fear.

Freedom is to associate with men of all races and creeds in the fellowship of cooperative effort for the good of all.

Freedom is to be tolerant, to grant to others the rights and consideration we want for ourselves.

Freedom is to have the right to work, and to change our work or place of working as we deem best.

Freedom is the sovereignty of man as against the domination of the state.

Freedom is the right to choose our own government in a fair and open election—not in an auction of men.

Freedom is rule by reason, not rule by force.

Freedom is to have reliance and trust in the pledged word, the control of men through that intangible thing called honor, which lifts a man to his rightful stature.

Freedom is to worship God according to the dictates of our own conscience, not according to the image of a power-mad dictator.

Freedom is a belief in the individual and in his ability to so conduct himself that his neighbor may not suffer from any act of neglect of his.

Freedom is to seek the truth, not to be swayed by the prejudice and hatred preached by a demagogue.

Freedom is to dream of an ideal and to work for its fulfillment on this earth.

This is freedom—the freedom for which our forefathers fought and died, the freedom for which they worked to make this country out of a virgin wilderness. It is our most precious inheritance—and we will guard it to the end.

Book Reviews

(From page 43)

It is a good story—well done. It may even be a great novel. The present reviewer naturally read it not alone as fiction but with a critical sense for Biblical interpretation. A lay reader might not find the novel so heavily loaded with Christian propaganda. It is better done than many another book of the sort I know but religious interest is given precedent over novel interest.

I like the courage of the author in the conclusion of the volume. Marcelus, the Christian Tribune and his bride, Diana, refuse to give up their faith in the Christ. In the concluding pages they are leaving for their execution, confident that they will share the new kingdom of Christ. This is stark realism but it is true to history and to the teachings of the first century church.

W. H. L.

mistake this to be a story of the "usual" monkey. Children will delight in the "unusualness" of this character, for Jasper is "as different from other monkeys as chalk from cheese." Even the king came to see Jasper! Adding to the charm of the book are the illustrations by Dorothy P. Lathrop. Children from six to ten will thrill to this story again and again.

What the Moon Brought is a story which takes the youthful reader around the Jewish year. A little story is told about every significant event such as the Jewish New Year, Rosh Hashanah; the Passover, and other holidays. Each is presented not from the adult concept of the occasion but from the point of view of an American Jewish child. In this way children can easily grasp the significance of these dates. The book is cleverly illustrated and children from six to eight will enjoy learning about the holidays of their little Jewish friends.

M. L. R.

Children's Books

Mr. Bumps and His Monkey by Walter De La Mare, John C. Winston Company. 69 pages. \$2.00.

What the Moon Brought by Sadie Rose Weilerstein. The Jewish Publication Society of America. 159 pages. \$1.50.

These two unusual children's books make grand gifts for Christmas.

Mr. Bumps and His Monkey is a truly delightful story of the adventure of Jasper, the monkey, from the time, Mr. Bumps, the sailor, buys him in Africa from a native chieftain and takes him to England, until he returns once more to his home in Africa. Please, don't

CHOIR PULPIT ROBES



"A Pulpit Robe is an Ideal Gift for YOUR Minister"

WRITE for Free Booklet
"Let Music Help You"

COLLEGIATE CAP AND GOWN CO.
CHAMPAIGN, ILL.
CHICAGO - COLUMBUS - 366 5th Ave., N.Y.C.

THE SERMON SCRAPBOOK

By PAUL F. BOLLER

CHRISTMAS IN PRISON

Although I could not celebrate the past Christmas in my parish nor with my own people, I have been no little lonely that I cannot even send a word of personal thanks to the many who visited me in my prison, who fortified me with one of God's words, who refreshed me with a message of brotherly sympathy and unity. But I would like to tell you that I look back with quiet joy and great gratitude on those days when we assembled around the manger of the King of Peace, and prayed together in the presence of the unspeakable love of God. "And the peace of God that passeth all understanding keep your hearts and minds in Jesus Christ!" And it is about him that Martin Luther says: "Let the devil be as angry as he pleases—he may as well give up the idea that he can snatch us out of God's hand!" That is certainly true. From *I Was in Prison*, The Suppressed Letters of Imprisoned German Pastors; Interpreted by Charles S. MacFarland; Fleming H. Revell Company.

CHRISTMAS GIFTS TO CHRIST

In the old nativity story, we read how the magi, arriving at the manger of the infant child Jesus, fell down and worshiped him and presented him with gifts of gold, frankincense and myrrh. The chief thing for which these wise men shall ever be known is that they gave gifts to Christ. Our gifts to him should be gifts of love. There are three gifts of love which we should be giving to Christ.

One is *love uttered in words*. We have a deep love for Christ in our hearts. Why do we so often conceal it in our conversations? Let us express our love to Christ in words—in words that are as clear and certain as a trumpet. Let us tell him of our love in our private prayers, in our conversations with others and in our worship in the church.

The second gift to make to Christ is *love expressed in hearing*. Remember how he said: "having ears, they hear not." Let us hear the gospel with eagerness and glad hearts. He is waiting to speak to everyone who has ears to hear. Let us bring him listening ears as a good Christmas gift.

The third gift to bring to Christ is

love expressed in deeds of service.

Love uttered in deeds is the best gift of all. Paul says: "Love suffereth long and is kind." It is not only passive but it is active, it is positive, it is energetic. It does "kindnesses." Remember that every time we lift a person a little step higher, every time we put a little more hope into a discouraged heart, we are doing it for Christ. We are giving him a Christmas gift of love.

At this Christmas season let us come to Christ like the wise men of old; laden with gifts of love: love expressed in words, love expressed in hearing, love expressed in deeds.

THE GOALS, ORGANIZATION AND RESOURCES OF THE CHURCH

1. *Where Is the Church Going?* Matthews 9:35—"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." The church has a three-fold goal: evangelism (preaching); religious education (teaching); service (healing).

11. *What Is the Church's Organization?* I Corinthians 12:12. "For as the body is one, and hath many members, and all the members of the body, being many, are one body: so also is Christ." Organization is simply people working together. Each has his task but all are working together. The test of a good church organization is whether it lends itself to the accomplishment of the three objectives: evangelism, religious education and service.

III. *What Is the Church's Power?* Acts 1:18—"But ye shall receive power, when the holy spirit is come upon you, and ye shall be my witnesses." How can the church do what it is called upon to do? The ultimate source of its power is God. Methods serve the purpose of unlocking or releasing that power. The apostolic church was thrilled with the consciousness of power. This power is available and its channels are opened through prayer and worship. It is laid hold of by faith. Such a church is a witnessing church.

Your Child's Religion

by Mildred and Frank Eakin

This book presents a practical and stimulating method to tell a young son or daughter about God, interest young people in the Bible, and explain the meaning of suffering, poverty and death. It is written as a series of compelling stories, somewhat similar to case histories and based on first-hand experience with children. Invaluable to all who are interested in the spiritual development of young children. \$1.75

Ascent to Zion

by S. Arthur Devan

In this comprehensive study of church worship, the author analyzes worship in general, showing how man has worshipped throughout history, and describes the development of Christian worship from its earliest beginnings down through the Reformation to the present day. He discusses church architecture, church music, religious education and concludes with a devotional study of worship and its power in human lives. Of inestimable value to ministers, directors of worship, teachers and students. \$2.50

We Believe

by John J. Moment

A clear and forthright statement of the foundations of our Christian faith. WE BELIEVE provides a revealing picture of what the early Church Fathers meant by their interpretations of the Trinity, the Incarnation, and the Holy Spirit. This analysis is based upon a study of the ancient Creeds of the Church, which are analyzed in the light of the meanings of actual words and phrases in the original languages. \$1.25

The Story of the Bible People

by Muriel S. Curtis

Here is a thrilling picture of the Bible folk, written especially for young people and attractively illustrated. The book begins with the fascinating story of the Hebrews and follows the long line of heroes through the Old Testament down to New Testament days. The story of Christ is vividly written and the book closes with the adventures of the early Christians and the spread of the Christian religion throughout the world. (tent.) \$1.75

The Man of the Hour

by Winifred Kirkland

Written with beauty and distinction, this is a fresh study of some famous incidents in the life of Jesus and a fresh interpretation of some famous people with whom he was associated. It is a modern person's modern view of an ageless character. Miss Kirkland makes Jesus alive for today as he was alive 2,000 years ago. \$1.75

MACMILLAN

60 Fifth Avenue New York

Just in Time for Christmas

A New Inexpensive Printing of
FERDINAND Q. BLANCHARD'S

HOW ONE MAN CHANGED THE WORLD

The outstanding life of Jesus for children from ten to fourteen years of age. Considered by many educators to be the classic in the field. Reflects best Biblical scholarship. Written in simple, dignified language yet vivid and thrilling in presentation.

The author, Dr. Ferdinand Q. Blanchard, is the present Moderator of the Congregational Christian Churches and pastor of the Euclid Avenue Congregational Church, Cleveland, Ohio.

Illustrated Paper Covers

Easy-to-Read Printing

75 Cents

14 Beacon Street
Boston, Massachusetts

THE PILGRIM PRESS

19 S. LaSalle Street
Chicago, Illinois

BUILD UP Your Attendance! INCREASE Your Contributions! BEAUTIFY Your Services!



Use these full color lithographed bulletins, folders, letter-heads and offering envelopes for your Christmas services.

PRICES

Bulletin No. 990,
8 1/2 x 11 flat, \$1.50
per 100, \$6.00 per
500, \$10.00 per 1000.
Folder No. 991, 5 1/2
x 6 3/4 flat, 75c per
100, \$2.50 per 500,
\$4.00 per 1000.
OFFERING ENVELOPES TO MATCH—
Large Size, 3 1/16 x
5 1/2, No. 1007, 75c
per 100, \$2.75 per
500, \$4.50 per 1000.
Medium Size, 2 1/2 x
4 1/2, No. 1008, 50c
per 100, \$2.25 per
500, \$3.75 per 1000.

FREE SAMPLES

A complete set of samples of the numbers illustrated and others available will be sent upon request without obligation.

ERNST KAUFMANN, Inc.

9 Spruce St.
New York City

209 S. State St.
Chicago, Ill.

THE MASTER'S PENCE BANK

This little bank, 3 inches high and 2 3/4 inches in diameter, can be a steady source of revenue for church work. Directions for use, including two prayers to be used as grace at meals, is printed on the bank. A place is provided for writing the date that the banks are to be returned. Further information sent on request. 5c each—50c per doz.—\$3.75 per 100

CHURCH WORLD PRESS, Inc.
616 East St. Clair Avenue Cleveland, Ohio

IN THE GARDEN

A book of comfort to those who mourn. Helps the minister's service to those who mourn."
10c Per Copy — \$1.00 Per Dozen

CHURCH MANAGEMENT
1900 Euclid Avenue Cleveland, Ohio

A PARAPHRASE OF THE TEN COMMANDMENTS

I. As highest and best, you shall have but one, even God.

II. Beyond every other consideration—power, wealth, influence, comfort—you shall cling to the highest and the best, even God.

III. You shall hold in reverence the name of all that is highest and best, even God.

IV. Your Sunday shall be different from your week-days, and shall include time for meditation, worship, and the cultivation of all that pertains to the highest and the best, even God.

V. You shall live in such a way as to bring honor to your parents.

VI. You shall, by every possible means, preserve human life.

VII. You shall keep yourself from adultery and so strengthen your family.

VIII. You shall in every way be honest.

IX. You shall avoid gossip and every other form of lying.

X. Rejoicing in the happiness of your neighbor, in his family, his home, and his possessions you shall refrain from disturbing his peace of mind.

Frank S. Hackett in *The Touch of Life*; Harpers and Brothers.

THE WAYSIDE PULPIT

We become certain of ourselves when we become certain of God.

A smile has more than its face value.

Joy is spiritual dynamic.

Evil is a road with a dead end.

Archbishop Temple

This world can be saved from political chaos and collapse by one thing only, and that is worship.

Robert Louis Stevenson

When a happy person enters a room, it is as if another candle has been lighted.

Shailer Mathews

Faith is that confidence in Jesus which causes you to bring your case to him.

Henry Van Dyke

When our world learns this lesson—when every child is revered as a royal heir of heaven because it is a brother of the Christ Child, then a great light will lighten the nations.

Paul Calvin Payne

"For God so loved the world, that he gave." . . . When God set out to conquer the world, he armed himself, not with guns, but with a great gift.

John Haynes Holmes

Is there anything in this world quite so wonderful as turning on the radio and hearing the ether talk? Yes, there is one thing more wonderful, and that is turning off the radio and hearing silence for a while.

Oliver Wendell Holmes

I find the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift nor lie at anchor.

Dana Burnett

The dreamer dies, but never dies the dream!
Though death shall call the whirlwind to his aid,
Enlist men's passions, trick their hearts with hate,
Still shall the vision live! Say nevermore
That dreams are fragile things. What else endures
In all this breaking world save only dreams?

William Blake

Man was made for joy and woe;
And when this we rightly know,
Thro' the world we safely go.
Joy and woe are woven fine,
A clothing for the soul divine.

ANOTHER WAY

The description of the first Christmas ends with this sentence concerning the wise men: "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." I

PELOUBET'S SELECT NOTES

*A COMMENTARY ON THE UNIFORM
SUNDAY SCHOOL LESSONS*


BY WILBUR M. SMITH D.D.

Complete for Teachers of all Grades

69th VOLUME \$2.00 POSTPAID AT ALL BOOKSTORES

W.A. WILDE COMPANY • PUBLISHERS • BOSTON MASS.

1943



have often wondered if that was not one way of saying that the wise men had experienced something in Bethlehem which made it impossible for them to return home by the same way which they had come. They had seen a new vision. They had found new loyalties. They had discovered new objectives. They were no longer the same men. Having been changed themselves, they changed the road they traveled. They could not go back by the same way that they had come. "They departed into their own country another way." *The Christian Century Pulpit*; Sermon by Delos O'Brian; The Christian Century Press.

HAVE YOU A FAVORITE BIBLE BOOK?

Most Christians have favorite verses of scripture, but not everyone has chosen for himself a favorite book of scripture. Peter had a special regard for Joel; the writer of The Epistle to the Hebrews must have possessed a worn copy of the Psalms; Paul knew Habakkuk intimately. On the basis of frequent quotations, Jesus' favorite book was Deuteronomy. Augustine thought so highly of Isaiah that he was inclined to call him an evangelist rather than a prophet. Luther doubted whether The Epistle of James belonged in the New Testament, but he put the epistle to the Galatians in the very center; whereas Spurgeon went to James for his first sermon in London and Theodore Roosevelt for his presidential inauguration verse. II Corinthians is the Mount Everest of scripture to some for its combination of comfort and Christ. Have you a favorite book? What is it? And why?

From *To-Day*; Issue by Ward F. Boyd; The Westminster Press.

ALL THINGS NEW

The book declares that God can make *all things* new. (Revelation

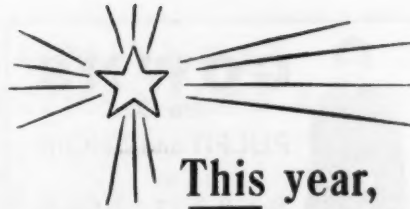
21:5) That must mean that even the ancient ways and words of men may be changed—may be made new with a sense of the kinship and brotherhood of all mankind; with the cooperative spirit creating paths along which the affairs of men and nations may move to happier ways of living. It must mean that old ways of careless disregard of personality may be changed so that in the home, in professional and industrial life, in the church—in all human relationship there shall be kindness, justice and appreciation. It must mean that men's ideas of love may be changed—made *new*, so that lover and loved shall know radiant joy—without pain or shame—with only deepening respect, never a regret and only growing anticipation of tomorrow and tomorrow.

All things NEW. How wonderful it would be. God the creator continually bringing to birth in individuals and nations things that are new! If invited and admitted into the hearts of men, that is what the Creator can do.

Margaret Slattery in *One in Seven*; Harpers & Brothers.

THE HARD FACTS OF EXISTENCE

I remember a most beautiful vesper service in an eastern city. Coming out from the magnificent church, after the exquisite music into the real world, it was a shock to see men working on the streetcar tracks. They seemed repulsive. Going back to my plain study, my job seemed unattractive. Then I pulled myself together and condemned myself for such superficial feelings. Here were my thoughts! Did not the Master lay his hands upon lepers? Did he not himself labor in a shop? Did he ever avoid difficult or ugly realities? Is that type of Christianity any good which must avoid the hard facts of existence? I went through a struggle and it did my soul good. From *The Twentieth Century Quarterly*; Article by John R. Ewers; The Twentieth Century Press.



This year,

above all... give the

AMERICAN BIBLE

GIVE a Bible for Christmas. Give a Bible to be read for loved ones far away... a Bible to read in prayer for victory... a Bible to be sent to a boy at camp or overseas.

And give this famous *American* translation of the Bible. For, just as the original Greek and Hebrew manuscripts were written *not* in the language of the scholar, but in the plain talk of the *people*, so should the Bible be read today—in clear, everyday American, not archaic English. This is the same Bible you know and love—but translated into words and phrases you understand. In it you will discover new meanings, new hidden beauty and inspiration.

These Editions of the American Translation are at your bookstore:

Pocket Size NEW TESTAMENT

An ideal gift for the boy at camp or at sea. The New Testament, pocket-size, sturdily-bound, for daily reading. \$1.00

THE COMPLETE BIBLE

Contains Old and New Testaments and the 14 books of the Apocrypha, rarely found in modern hand Bibles. 1332 pages. Cloth binding, \$3.00; leather-bound gift edition, \$5.00.

THE BIBLE: Popular Edition

Old and New Testaments. 1131 pages. Cloth-bound, \$2.00.

THE UNIVERSITY OF CHICAGO PRESS

BOOK OF THE YEAR THIS FREEDOM—WHENCE?

by J. Wesley Brady

An Introduction To An Epoch. Tracing in masterly way the rise of free institutions, the growth of Social reform and the era of modern missions. The clearest interpretation of the Spiritual background of our civilization which has yet appeared in print.

A MINE OF EFFECTIVE ILLUSTRATION: A SOURCE BOOK FOR PREACHERS AND TEACHERS—A BOOK TO ENLARGE AND ENRICH THE MIND OF EVERY READER.

380 Pages—many illustrations—Price \$1.50

AMERICAN TRACT SOCIETY
21 West 46th Street, New York

HENRY KECK

STAINED GLASS

STUDIO

1010 W. GENESEE ST.
SYRACUSE, N.Y.

HIGHEST SKILLED CRAFTSMANSHIP
ORIGINAL DESIGNS



GOWNS
FOR THE
PULPIT and CHOIR
BY
EXPERIENCED
CRAFTSMEN
CHOIR ROBES—\$3.00 Up
Cotrell and Leonard,
INC.
Established 1832
398 Broadway, Albany, N. Y.
• QUALITY MATERIALS
• DEPENDABLE SERVICE



Craftsmanship at Its Best

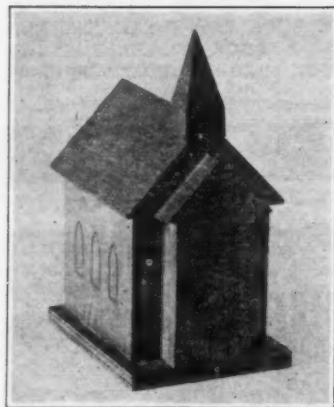
Quality need not be sacrificed for price. The "Kundtz Budget Plan" for progressive church interior remodeling or the equipping of new churches enables all to buy within their budget, yet be assured of craftsmanship only years of experience can produce.

Altars	Lecterns	Clergy Chairs
Fountains	Reredos	Communion Tables
Pews	Memorials	Collection Plates
Pulpits	Organ Screens	Carved Figures
Chancels	Hymn Boards	Prayer Desks
Wood Crosses	— Wood Candlesticks —	Wood Candelabra

• Write for the complete "Kundtz Plan." Use official church stationery and state denomination.

The THEODOR KUNDTZ Co.
CLEVELAND, OHIO

LILLENAS
MUSIC *free* CATALOG
A Complete Listing of Gospel Music
LILLENAS PUB. CO. 2923-G TROOST
KANSAS CITY, MO.



Does Your Church Need Money For Mortgage Payments, Building Fund, Church Organ, or Other Purpose?

100 Chapel Banks, used according to plan, will earn from \$600.00 to \$1,000.00 per year—**EXTRA INCOME.** Use them with the Penny-a-meal collection plan.

They are strongly made of wood, nicely finished, easily opened and re-sealed. Labels furnished for sealing.

Special purchase plan available. Full information sent upon request.

HOME NOVELTIES CO.

SAMPLE—35c

407 Monmouth Street Gloucester City, N. J.

What Our Parish Paper Has Done

by Kenneth F. Fox



Kenneth F. Fox

Do you want to know why a busy pastor is willing to put a bit more time on the job and produce a parish paper? Well, we haven't been producing one very long and I suspect that the one we are producing is not the best that The National Religious Press, of Grand Rapids, Michigan, is printing. However, I have learned a few things about a parish paper from practical experience.

I have found that it knits a congregation closer together. Perhaps other pastors have racked their brains over the problem of unifying their congregations even as I. Let me say that I have found nothing that serves the purpose better than a parish paper. It is the one thing that young and old and in-betweeners have in common.

I have discovered that it carries with it a voice of authority. It slays those vague rumors about this and that. I

have overheard the remark, "Well, the parish paper said . . ." and that ended the argument.

The paper does stimulate attendance. Our last Candlelight Service, announced in our parish paper, was the largest service of my pastorate.

It brings new light to shut-ins. Out of her poverty one of my shut-ins (or looker-out, as she prefers to be called) gives me a quarter for every issue. "It is worth that to me," she says, explaining that it helps her to look out.

Moreover, the parish paper is the ideal solution for that growing problem of most churches—keeping in touch with non-resident members. In this matter our parish paper has been a distinct financial asset in addition to guarding the fellowship from being broken by separation.

And what shall I more say, for the time will fail me if I tell of what it has meant to me as well as to others. To see my name in print, ah what joy! Truly printer's ink is a contagious disease.

No subscription price is charged. The merchants are liberal in their patronage of our advertising columns—had only one refusal to date. The service of The National Religious Press is good and their product is attractive. I recommend their service to all churches.

ASKS RELEASE OF C. O.'s FOR FARM AND HOSPITAL WORK

New York—The American Civil Liberties Union, in a letter to Paul V. McNutt, director of the War Manpower Commission, has suggested that the 5,000 conscientious objectors now held in public service camps be drawn upon for agricultural and hospital work as an aid in the solution of the manpower problem.

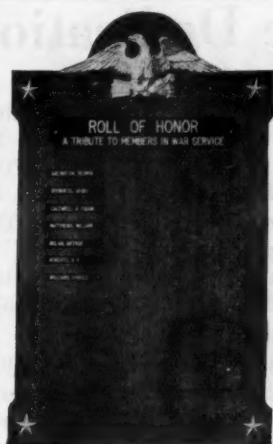
So far, the letter states, about 200 among the 5,000 men in the camps have been released for hospital, health and agricultural work.

Under the law conscientious objectors are required to render either non-combatant military service or "civilian service of public importance." Selective Service authorities may assign them to any civilian work. According to the Civil Liberties Union there is a "reluctance to release the man for individual service from the camps conducted by religious organizations, evidently in fear of public criticism." The manpower shortage, according to the Union, should allay such criticism.

FUNDAMENTALISTS CONDEMN ANTI-SEMITISM

New York—Anti-Semitism is "incompatible with both the letter and the spirit of the gospel," according to a manifesto adopted here at the conclusion of a national Congress on Prophecy attended by fundamentalist clergymen from all sections of the country and sponsored by the American Board of Missions to the Jews.

"We believe," said the manifesto, "that anti-Semitism in its present vicious world-wide manifestation, is incompatible with both the letter and the spirit of the gospel, and is to be shunned and guarded against by all who sincerely love our Lord Jesus Christ."



"UNITYPE"

WAR SERVICE HONOR ROLLS

FOUR TYPES

- Changeable Letter
- Wood Plaques with Engraved Plates
- Snap-in Cards for Names
- Framed Honor Roll Posters

A Variety of Sizes and Range of Prices

ASK FOR "UNITYPE HONOR ROLL FOLDER H/1"

W. L. CLARK COMPANY, Inc.

Manufacturers — Established 1914
60 Lafayette Street : New York

OR . . . Your Church and Sunday School Supply House

A Rural Minister Faces Gas Rationing

by *Levant R. Wheaton**

COME into my study, please, while a parish pastor ponders the petrol problem. Take the comfortable chair there—no not that—that one is for the folks who can only stay a moment (I hope).

Here we are with one-hundred-odd square miles of good farm country adjacent to a busy "defense" city. The constituency of our three churches overflows two complete townships. There are no other churches within our geographical area. How can a man serve God and three such churches on four gallons of "gas" per week? Yes, how can they be served even though the minister receives a double or a triple portion of that vital fluid if the people are without? The neighboring doctor can get along that way, of course. He can say, "Go to bed and take these pills. You'll be all right in a few days." We can't do that. Christianity doesn't come in pills, and we can't take it lying down. The "prayer and fasting" in private are but the preparation for the task of driving the devil from those who are "sore vexed"—or I read Matthew wrong. Its faith requires the cultivation of corporate worship, and its service calls for the strength of many. Christians must be "about the Father's business."

How?

One of the local churches just sold a perfectly good horse shed. Made from heavy oak boards, rough cut, and kept well roofed and painted these twenty years, it was just as durable as new

when we sold it for over two hundred dollars. At the board meeting someone suggested that with tires already rationed and with gasoline rationing near at hand we might need the shed again to shelter our horses. Then somebody asked, "What horses?" That was the one loop-hole in that argument. The sheds, as I said, were sold. Another farmer rolled out a left-over buggy recently and placed it in a conspicuous part of his yard. Strangers may think he's getting ready to go to church in that. Those who know him, however, know that if he plans to come to church in it after rationing he will have to start breaking one of his cows pretty soon—he has nothing else to hitch up.

Maybe some of us could go back to walking. One of the ladies does walk nearly two miles; and some of the high school young folks even walk three or four miles to church. Most of the rest of us, I fear, have feet that are senior members of the Accelerator Union, and hips well established in the Plush Seat Union, and any major attempt to persuade them to undertake the task of walking would invite either a sitdown strike or an otherwise painful experience. It isn't enough for us to say that grandmother and grandfather used to walk to church from the far corner of the township. Maybe they did, but, if so, they certainly didn't get into the shape of Mr. and Mrs. Plumperton who now live on that place. Either one of them would take a bicycle built for two—and a motor for power besides.

And bicycles are hard to get, too.

(Turn to next page)

PULPIT FURNITURE

Chairs, Communion Tables,
Baptismal Fonts, Etc.

Fine furniture at factory-to-
Church prices. State your needs.

DE MOULIN BROS. & Co.
1163 S. 4th St.
GREENVILLE, ILLINOIS



BEAUTIFY YOUR CHURCH with MANITOWOC FINE FURNITURE

Write for Drawings and Prices
MANITOWOC CHURCH FURNITURE CO.
Department No. 5 Waukesha, Wisconsin



**THE J & L
LAMB STUDIOS**
TENAFLY, N. J.

**STAINED GLASS
CHANCELS AND ALL
CHURCH CRAFTS**

CLERGY CLOTHING, CASSOCKS HEADQUARTERS




for CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLAS • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
421-23 ARCH ST. PHILADELPHIA, PA.



**THE
PAYNE-SPIERS STUDIOS, Inc.**

175 FIFTH AVENUE—NEW YORK
STUDIOS: PATERSON, N. J.

**STAINED GLASS WINDOWS
BRONZE TABLETS**

MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS • DESIGNS SUBMITTED



MENEELY BELL CO
TROY, N. Y. AND
220 BROADWAY, N. Y. CITY

BELLS

*Minister, Sonoma Parish. The Methodist Church, Battle Creek, Michigan.



OUTSTANDING CHURCH-SCHOOL BUILDINGS

in America have been equipped from the full line of Sunday school furniture manufactured by us.

What Are Your Requirements?

*Inquiries Will Receive
Prompt Attention*

**Standard School
Equipment Co.**

Siler City, North Carolina

BRUNSWICK FOLDING CHAIRS

FOR EVERY USE

WRITE FOR DESCRIPTIONS AND PRICES

BRUNSWICK SEATING CORP.
LAWRENCEVILLE, VIRGINIA



GOWNS for PULPIT and CHOIR

THE BEST OF THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500
schools, colleges, churches
and seminaries.
Write for catalog.

Mc. CARTHY & SIMON INC.
Established 1912
7-9 WEST 36th ST. NEW YORK, N.Y.

CENTRAL UNIVERSITY (estab. 1896) has enabled hundreds of ministers to complete their university work by correspondence. Competent faculty. Individual instruction.

Reasonable fees . . . Write for further information and catalog

CENTRAL UNIVERSITY
Irvington, Indianapolis, Indiana

CHURCH FURNITURE

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request
REDINGTON CO., Dept. B, Scranton, Pa.

The Dedication of Song Books

THE following service of dedication of new song books was used by Donald R. Kring, minister of the Royalton Evangelical Churches of Scottsdale and Arden, Michigan. The term, "song books," is used here in contrast to the name, "hymnals." There is a place for both types of books in the average church.

This service is planned in the belief that the finest dedication of song books is their reverent use. The entire service is our act of dedication. Every part of the service is taken from the books we are now dedicating.

Prelude—"Be Still My Soul." Tune: "Finlandia" by Sibelius.

Doxology.

Invocation—"Just for Today." First verse.

Hymn—"The Light of the World Is Jesus."

Scripture—Responsive Reading, "The King of Glory."

Hymn—"In the Garden."

Prayer—"Dear Lord and Father of Mankind."

Response—"Hear Our Prayer, O Lord."

Announcements.

Offertory—"Are Ye Able, Said the Master."

Vocal Trio—"Some Day He'll Make It Plain."

SINGING SERMON

Title—"Take Time to Be Holy."

Theme—"Pray On."

Proposition—"Prayer Is the Soul's Sincere Desire."

I—"Dear Lord, Forgive"

II—"Breathe on Me, Breath of God"

III—"Open My Eyes"

Conclusion: "Transformed."

Hymn—"Just as I am, Thine Own to Be."

Benediction—"God Be With You." First verse.

In the above service the hymns and the vocal trio number were special favorites asked for by members of the congregation previous to the service of dedication. All prayers were hymns or verses of hymns. The singing sermon was made up entirely of hymns. The minister explained the organization of a sermon so that the congregation might see more clearly the connection between its several parts. For each part of the sermon the hymn tune was played and then the hymn was read.

A Rural Minister Faces Gas Rationing

(From page 49)

No sir, we might just as well face frankly the fact that we won't be able to expect the people to travel far on Sunday under a program of restricted transportation. Of course, I'm now speaking not of those devout persons who will plan carefully and save gas so as to get to church—but of the ones who care less and need more of the ministry of the church. Yes, even the faithful will find it difficult to attend many services or occasions in any one week. What can we do about it?

That horn you just heard was the mail carrier. He'll continue to have tires and gas—yes, and a car to use them on, too. Maybe, by means of cards and church letters, and frequently a personal letter, even to the folks only a couple of miles away, we can get him to help us save mileage.

But now what about those school-houses all through the country? They usually stand in the midst of a pretty well defined community. The head of the school board is uncle or cousin to most of the youngsters in attendance. The school is where the neighborhood socials, Christmas program, picnic, and homecoming events are held. Moreover,

the school is within easy walking distance for every child of six—therefore for every adult to sixty. Maybe we could use those community centers to take religious service to the people. Of course, we can—it has been done often in ordinary times and with good results. I never yet heard of a school board who refused the use of the building for a religious function or series of services without denominational emphasis. The heat and light and other expenses incurred, of course, must be paid for by the participants in the service. And we mustn't forget to get the previous consent of the school board members in the order of their authority and importance. Once that consent is obtained and the exact time set, the "grapevine" will quickly furnish the necessary publicity to fill the school for the first service. Then the devout and capable persons are employed in teaching and administrative positions, and the organization is set up for a very valuable missionary work—for, as may be suspected, most of the people present have never attended the service "away over at the church." That's what happened during the depression at the Coon Hill School and the North Leoni Grange north of Jackson, Michigan. In those places a combined average attendance of over one hundred

men, women, and children—previously unchurched—crowded the doors. Out of the two "schools" came some of the best working families to serve the parent church in the post-depression years. Yes sir, there are jewels for the Kingdom's coffers to be found in the school districts. And they can be found there effectively even in times like these.

One final thing has to do with this matter of fellowship. Maybe, when we can't drive twenty miles to find our friends, we will go next door and find that we've been living next to some pretty wonderful people all of the time. Yes, we might even rediscover the art of the neighborly call. If that is true, I hope that folks will have the wisdom to make those calls worth while. In fact, this whole situation presents to the parish pastor both a challenge and an opportunity. This is the challenge. It is not enough that we convey to our people the biblical admonitions against idle talk, murmuring, and disputations, saying, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." We need rather to share with our people the commanding sense of that which is vitally Christian, an appreciation of the "good in the worst," and skill in the "soft answer" that "turneth away wrath." The opportunity is this. If our Christian people are going to be calling on their neighbors, let them make those calls effective in the King's business. Let them sometime say frankly,

"This is the message that I bring,
A message angels fain would sing,
'O be ye reconciled—thus saith my
Lord and King—
O be ye reconciled to God."

We might even bring that old constituency list up to date and from it pick those likely prospects to whom we would assign Christian callers. No, that isn't an unheard-of project. Dr. Guy Black is leading the entire Methodist Church in such a program of Lay Visitation Evangelism with remarkable success.

Well, that may not be the whole answer, but it should help—don't you suppose? We would use the mails more; take the religious services to community centers already established and easily reached by the people; and carry on a planned program of lay visitation. That's a task big enough to provide every one of our present workers with constructive Christian intercourse—and to make for Kingdom advance to the unchurched at the same time.

Yes, brother, I know not what course others may take, but as for me—I think I've talked myself into a job. And before you go—thanks for listening.

CLOISTER CHIMES

A LIMITED NUMBER OF 12" DOUBLE-FACE CHRISTMAS CHIME RECORDS

Never will your Christmas music mean so much to your community

Record No.

- 47-A—(Adeste Fideles; Joy to the World)
- 47-B—(Away in the Manger; Hark, the Herald Angels Sing)
- 48-A—(It Came Upon the Midnight Clear; Silent Night, Holy Night)
- 48-B—(O Little Town of Bethlehem; The First Noel)
- 49-A—(Glad Christmas Bells; White Shepherds Watched Their Flocks; Angels From the Realms of Glory)
- 49-B—(O Holy Night)
- 50-A—(America, the Beautiful; America)
- 50-B—(Onward, Christian Soldiers; Faith of Our Fathers)

Records, \$3.00 each—Set of four, \$10.00, F. O. B., New York
SEND REMITTANCE WITH YOUR ORDER

Recorded by "The Cloister Bell Ensemble," a Sunday morning Radio Network Program for over four years.

ORDER IMMEDIATELY—Only 100 Sets Now

MARLEY R. SHERRIS

1790 Broadway

New York, N. Y.



40 Pages of Christmastide Suggestions
In Our Fall Catalogue



YOUR COPY MAILED ON REQUEST

- BEAUTIFUL WORSHIP FOLDERS
- PASTORAL LETTERS
That carry joy and fine spiritual help
- A LOVELY CANDLELIGHT SERVICE FOLDER
- CANDLELIGHT SERVICE SETS
For small and large congregations
- THE USE OF CANDLES IN CHRISTIAN FELLOWSHIP
A book of practical information and also of gift value
- COMMUNITY CAROL SERVICE LEAFLETS
For a "good sing" in school, church or club
- SCENIC BACKGROUNDS 25x6 feet
- NATIONALLY POPULAR BIBLE GAMES
- SUCCESSFUL OFFERING ENVELOPES and NOVEL DIME COLLECTORS
- LOW PRICED GIFT SUGGESTIONS
For Sunday school scholars
- "VISUAL TRUTH" SERIES OF POSTERS
For bulletin boards and indoors

GOODENOUGH & WOGLOM CO.

296 BROADWAY

NEW YORK

Now MORE THAN EVER
The World's Best Gift—
AN OXFORD BIBLE

At all booksellers, or from the publishers
OXFORD UNIVERSITY PRESS, 114 FIFTH AVENUE, NEW YORK

FOLDING CHAIRS

Brand-New Steel Folding Chairs.
Full Upholstered Seat and Form-
Fitting Back. Rubber Feet. Send
for Sample. \$21.50 Dozen.

Redington Co. Dept. 90 Scranton, Pa.



Choir Pulpit COWNS

Fine materials, beautiful work.
pleasingly low prices. Catalog
and samples on request. State
your needs and name of church.

DeMoulin Bros. & Co.
1161 South 4th St., Greenville, Ill.

still \$2.50
for a fine
Single Room
with Bath



Here at the Prince George guests enjoy the homey luxury and genuine comforts seldom found in other New York hotels. You have your choice of 1000 spacious, tastefully furnished rooms, all with bath. Five famous restaurants and a cafeteria.

Where Your Comfort Comes First
Quiet, yet within three minutes of the shopping district. Trained supervisors to entertain your children. Low rates make the Prince George New York's most outstanding hotel value. Write for booklet C.

\$3.50 to \$7.00 Double
1000 Rooms • 1000 Baths

Prince George Hotel 14 East 28th St.
NEW YORK, N.Y.
Just off Fifth Avenue

THE BOOK YOU HAVE BEEN WAITING FOR

"Russian Events in the Light of Bible Prophecy"

By LOUIS S. BAUMAN, D. D.

Cloth Bound, Nearly 200 Pages

Such questions as:

Is this World War a subject of Bible Prophecy?

If so, what will be its sure outcome?

Is "The Battle of Armageddon" the same battle as the battle described by Ezekiel in chapters 38 and 39?

Is Soviet Russia the "Gog" of Ezekiel? Is Germany "Gomer"? Do Japan, England, and the United States appear in the prophetic picture? And many other timely subjects fully discussed in this up-to-the-minute book on Bible prophecy, by one of the world's most outstanding students of prophecy.

Price \$1.25, postpaid to any address

Also

"Light on Bible Prophecy" \$1.00

"Time of Jacob's Trouble"35


By the same author. Order today from:

ALAN S. PEARCE

Dept. C. M.

1925 East 5th Street Long Beach, California

Gist of the Lesson 1943
by
R. A. TORREY



Insist on the **ORIGINAL**, Forty-three Years' Supremacy. Never equalled. Condensed Thought, Digest and Text of Lesson. Full Exposition. Other features. **Flexible Binding. 35c. Postpaid.**
FLEMING H. REVELL CO., 158 Fifth Ave., New York, N. Y.

Music for Organ and Choir

The following list of some of the more recently published music for church choirs will be helpful to many churches. Christmas music is included.

OLIVER DITSON PUBLISHING CO.¹

Organ Numbers

Six Organ Chorals by Johann Sebastian Bach—Edited by Albert Riemenschneider \$1.50

Dreams (Wedding Prelude) by Strelezki-Steere35

Procession of the Magi—Cyrus S. Mallard40

Sacred Solos

A Prayer of Busy Hands—Blanche Douglas Byles40

I Needed God—Florence Sidenbender40

The King of Love My Shepherd Is—G. F. Broadhead50

I Alone Shall Never Be—John Finke, Jr.50

Lord, Speak to Me—Louise E. Stairs40

A Prayer (Ave Maria)—Garth Edmundson50

Anthems for Mixed Voices

Jesus, Lord, Be Thou Mine Own—Ledington10

(Motet for Mixed Voices)

Comfort Ye (Pastoral Meditation)—R. Deane Shuse15

(Eight-Part Chorus)

The Lord's Prayer—Liefeld10

Be Thou My Vision (Old Irish Melody) Arr. by Godfrey15

The Penitent—Van de Water15

When Streaming from The Eastern Skies—Bortnianski12

Saviour, Like a Shepherd Lead Us—Gillette10

(Mixed Voices and Children's Choir)

The Lord's Graciousness—Baines15

Christmas Anthems for Mixed Voices

Three Christmas Carols—Arr. by Whitehead10

The Crib—Charles H. Heller08

O Starry Night of Long Ago—Keating15

Saw You Never In The Twilight—Read15

Two Christmas Carols—Barnes06

When Christ Was Born of Mary

Unison

It Is the Christmas Time

All Among The Leaves So Green—Marryott15

Long, Long Ago—Nagle15

Treble Voices (S. S. A.)

Praise The Lord, O Jerusalem—Maunder15

These Are They—Gaul-Warhurst12

They That Sow in Tears—Gaul-Warhurst15

The Virgins Lullaby—Stairs08

Stars Lead Us Ever On—Gaul-Bailey15

Men's Voices

Seek Him That Maketh The Seven Stars—Rogers-Peery15

Jesus, Refuge of the Weary—Arr. by Marks12

Christmas Programs

Halle Lujah!—Compiled by G. J. Jones30

(A Choral Service for Festival

Occasions) with Voice Speaking Choir.

O Little Town of Bethlehem60

Christmas Cantata for the Volunteer Choir—Yale—Keating

Time of Performance—45 min.

Junior Choirs

Junior Choir Book—Lawrence Keating60

For Unison or Two-Part Chorus.

Sykes Single Sheet Series for Junior Choir.

Saviour, Like a Shepherd Lead Us06

Sweet the Moments, Rich in Blessing06

In Our Work and in Our Play06

The Name of Jesus06

J. FISCHER & BRO.²

Organ Numbers

Melodia Sacra—Kreckel 1.50

(20 Organ Pieces in Mode and Rythm of Gregorian Chant.)

Choral Prelude on Lowell Mason's Tune "Wesley"—Daniel Gregory Mason75

Anthems for Mixed Voices

Come, O Thou Traveler Unknown—Gillette16

Ancient Benedictus—Wentzell15

Who Shall Separate Us—Harbarne15

Patriotic Anthems

Daniel Webster's Collect for Americans—Gaul20

William Penn's Inscription—Gaul15

Service Music Series

Two Litanies—Fosdick-Kinsley15

1. A Litany of the Cross.

2. A Litany of the Nation.

Four Responses—Kinsley15

a. For Opening of Service.

b. Agnus Dei—For Communion or After Prayer15

c. Benediction—For End of Service.

d. After Prayer.

Eight Responses in Modal Style—Clokey16

Christmas Music

Yuletide (Las Pas cuas)18

Two Christmas Songs from the Province.

Badajiz—Spain Collected by Kurt Schindler.

English Version by Deems Taylor.

One Night in Bethlehem 1.00

A Christmas Cantata for Mixed Voices with Optional Part for Junior Choir. Text by John Mason Neale and from the Scriptures—Music by Wm. A. Goldsworthy.

A Christmas Journey—Spier18

Dum Dianae Vitrea—Daniels16

Easy Anthems for Intermediate Choirs

O What the Joy and Glory—Gounod12

Holy is the Lord Our God—Vogler12

Jesus Calls Us—Miles12

(Turn to next page)

1. 1712 Chestnut Street, Philadelphia, Pa.

2. 119 West 40th Street, New York City.



NO LIQUOR SERVED AT THESE HOTELS!

There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

ATLANTIC CITY, NEW JERSEY

A SHORT WALK TO THE CHURCH OF YOUR CHOICE

When in Atlantic City, you will find the Hotel Runnymede, located on beautiful Park Place and free from the noise of traffic, but a few minutes walk to whatever church you wish to attend.

Here at this lovely hotel, you will find bright sunny rooms, an enclosed Solarium and open Sun Deck overlooking the Boardwalk and Ocean, good wholesome food properly prepared and a cordial personnel that anticipates your desires.

NO LIQUOR SERVED

For Moderate Rates and Illustrated Folder, Write

EVERETT J. HIGBEE, Manager

The Runnymede

PHILADELPHIA

ROBERT MORRIS—Arch and 17th Street. 208 rooms—\$2.50 up. In the heart of Philadelphia. Running ice water, private baths in all rooms. Banquet and meeting rooms. Louis E. Pike, Mgr.

THE WHITTIER—140 North 15th Street. Owned and operated by Philadelphia Young Friends Association. Rooms with running water—\$1.50 to \$2.00. With private bath—\$2.50 up. F. M. Scheibley, Mgr.

* * *

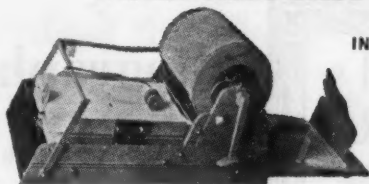
SWARTHMORE, PA.

STRATH HAVEN INN—A suburban hotel. Rooms with running water—\$1.50 to \$2.00. With private bath—\$2.50. F. M. Scheibley, Owner and Mgr.



In Answering Advertisements
Please Mention
CHURCH MANAGEMENT
It Identifies You

WHILE THEY LAST THREE VAL UES IN AUTOMATIC DUPLICATORS



- | | | |
|-----------------------|---------------------|-----------------------|
| GOOD | BETTER | BEST |
| 1. Standard Automatic | 2. DeLuxe Automatic | 3. DeLuxe Auto-Inking |
| \$19.95 | \$29.95 | \$34.95 |

All three have demountable drums and include \$3.00 worth of accessories. Comparable with nationally advertised DeLuxes have RESET COUNTER (4 Figure) AUXILIARY PAPER STRIPPERS, AUTOMATIC ROLLER RELEASE.

QUICKFEED SPECIAL, designed for church work, simple—compact—FASTEST hand fed made—with \$3.00 worth of supplies.....\$12.95

ILLUMINOSCOPE, complete—\$4.95
All Kinds of Stylis, Letter Guides, Etc. • **FOLIO OF DESIGNS**, super value, postpaid—75c
10% Federal Excise Tax Must Be Added to Prices of Above Duplicators and Illuminoscope

STENCILS (postpaid)

"ECONOMY," unmounted, complete with backs...\$1.49	"BEST," letter, dz. \$1.40, qu.....\$2.40
Cement for mounting, bottle brush attached......10	legal, dz. \$1.50, qu.....2.50
"ECONOMY," with cushions, qu.....1.79	top-printed, qu.....2.75
"ECONOMY," top-printed, qu.....1.95	

INK (postpaid)

BLACK , Economy, ½ lb...40c	BEST , ½ lb...60c	SIX COLORS , ¼ lb...45c	½ lb...70c
------------------------------------	--------------------------	--------------------------------	------------

Ask for Samples and Prices of Paper—Compare Our Prices With Others

VARICOLOR DUPLICATOR CO.,

Dept. 3

Send for Catalog

OTTUMWA, IOWA



A Reminder to Pray for the Boys

A beautiful church roll in national colors—framed and glazed. Removable name cards. Two sizes. Attractive prices.

U. S. and Church Flag Sets. Also the Service Flag. Celanese taffeta or wood. Write for details and prices.

WM. H. DIETZ, Dept. 25, 10 S. Wabash, Chicago

Music for Organ and Choir

(From page 52)

Out of the Deep—Mozart12
Dear Lord, I Thee Adore Thee15
Come Unto Me—Simper12
God Is a Spirit—Smart12
We Wait in Faith—Barnby12
O Praise and Bless the Lord15
O, Father, Haste the Promised Hour15
Compiled and Arr. by Gordon Balch-Nevin.	

GAMBLE HINGED MUSIC CO.3

Male Voices

Jesus, Joy of Man's Desiring—
Bach-Strohm15

Women's Voices

Oh, Dear, What Can the Matter Be—Howarets15

3. 228 S. Wabash Avenue, Chicago, Illinois.

NOEL

Now dips the world to darkness and despair;
Thick overhead the droves of evil fly.
The lights are failing in the blacked-out air;
Only one Star is constant to the eye.

The powerless platitude that guns uphold
Is countered with a shout by angels sung.
The world grows weary and the world grows old
Only the Christ-child is forever young.
Edith Lovejoy Pierce

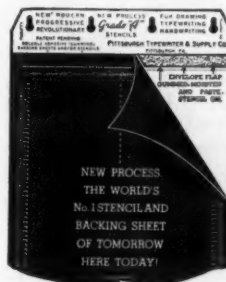
TO ALL MINISTERS

We invite you to our Ministers' Week Program February 1-5, 1943. Douglas Steere, of Haverford College, will give the Alden Tuthill Lectures. A post-card will bring you a complete program of all courses and other events.



The Chicago Theological Seminary
Albert W. Palmer, President

5757 University Avenue, Chicago, Illinois




NOW! Protein and Cellulose "NEW PROCESS" Stencils and Backing Sheets, ONLY \$2.45 for 24, boxed, 6 Dozen, \$6.45, 10 Dozen, \$10.25. All Prepaid Anywhere. Satisfaction Guaranteed.

SELF-FEEDING "PRINTOMATIC" POST CARD STENCIL PRINTER, \$9.50 Complete. AGENTS WANTED. Used Mimeographs. All Duplicator Supplies.

Inks, Tracing Scopes, Art Manuals, Stylis, Lettering Guides, Cartoons, Accessories, Typewriter Platens, Duplicator Rollers, Expert Typewriter and Duplicator Repairing. Write

Pittsburgh Typewriter Supply Co.
336-A Fourth Avenue Pittsburgh, Pa.

CHURCH FURNITURE



CHANCEL ALTERATIONS
• Gold Leaf Crosses •
• Wood Memorial Tablets •

DE LONG & DE LONG
1505 RACE ST. - PHILADELPHIA-PA.

2204 ALLEN ST. I 115-25 METROPOLITAN AVE.
ALLENTOWN - PA. I KEW GARDENS - NEW YORK

HONOR THE BOYS OF YOUR PARISH



who are in the armed forces
of our country — by
displaying a

SERVICE FLAG

Special sizes for churches,
lodges and organizations.
Send for illustrated catalog
and price list.

PRICES ON FLAGS FOR HOMES

A blue star on a white panel in a field of red. One star
for each member in the service. Satin with yellow fringe.

No. 21 7 x 11 in. each. 50c No. 24 12 x 18 in. each \$1.00
No. 23 10 x 15 in. each. 75c No. 25 15 x 24 in. each 1.50

Order from this ad, or write for catalog.

FAIRCRAFT CO. Dept. C Rock Island, Ill.

**We Manufacture
U. S. and CHRISTIAN FLAGS**
SEND FOR PRICES

Christmas Customs and Carols

Ideal Christmas greeting. Beautiful binding.
Contains valuable data on origin and use of
63 Christmas customs and symbols, also words
and music of 57 carols and songs. 25c each.
\$2.50 per dozen, postpaid. Order now.

RODEHEAVER HALL - MACK CO.
Dept. CM 11, Winona Lake, Indiana

20TH CENTURY QUARTERLY

Thomas Curtis Clark, Editor
For Better Teaching, Deeper
Study, Firmer Faith. The leading Lesson
Quarterly of young people and adults.
Based on International Uniform Lessons.
Sample copy free. Write today.

THE 20TH CENTURY QUARTERLY
407 S. Dearborn St., Dept. CM, Chicago, Ill.

Biographical Sermon for December

George Whitefield—A Peerless Preacher

by Thomas H. Warner

*It pleased God by the foolishness of
preaching to save them that believe.*—
I Corinthians 1:21.

TOPLADY said that George Whitefield was the prince of preachers. And John Wesley said: "Have we read or heard of any person who called so many myriads of sinners to repentance?"

Whitefield was born on December 27, 1714. He died September 30, 1770. His father was first a wine merchant and then a saloon keeper. Therefore the boy's surroundings were not calculated to make him religious. But his mother did all that was possible to shield him from temptation.

Notwithstanding, his boyhood was a wild, merry, thoughtless time. He confessed to lying, evil speaking and petty thefts from his mother's pocket. His heart's delight was playing at cards and reading romances. He frequently broke the Sabbath and when present at public worship he was generally irreverent.

Before he was eighteen, through the generosity of friends, he became a student at Oxford University. Here he became acquainted with the Wesleys, became a member of the band of young men called Methodists, lived a life of self-denial, and after a long struggle, found Christ.

Whitefield attracted the attention of Dr. Benson, Bishop of Gloucester. He had seen him visiting the poor and praying with the inmates of prisons. He told him he was ready to ordain him at any time. Whitefield was fearful about taking this step, but this encouragement overcame his fear.

Whitefield prepared himself for ordination by abstinence and prayer. After his ordination he said: "I trust I answered to every question from the bottom of my heart, and heartily prayed that God might say, Amen. And when the bishop laid his hands upon my head, if my vile heart doth not deceive me, I offered up my whole spirit, soul and body to the service of God's sanctuary."

A complaint was made to Bishop Benson that his first sermon had driven fifteen persons mad. The bishop replied that he hoped they would not forget their madness before the next Sunday.

For a short time Whitefield was curate of the Tower Chapel, London, and he attracted crowded congregations.

Whitefield received an invitation from the Wesleys to assist in their work in Georgia. On the first of his thirteen voyages he showed the spirit and zeal of an apostle. He visited the sick and instructed them. At night he would walk on the deck that he might find an opportunity of speaking to some of the officers whom he wanted to win for Christ. Or he went into the steerage where the sailors were congregated and made himself one of them.

On his return to England Whitefield met with considerable opposition. This, together with the size of the crowds that desired to hear him, led him to begin open-air preaching. It was suggested to him one Sunday afternoon when a thousand persons failed to gain admission to Bermondsey Church.

Whitefield desired to die in the harness and his desire was gratified. The day before he died he addressed an audience at Portsmouth. He was asked to speak at Exeter. He said: "I will wait for the gracious assistance of God, for he will, I am certain, assist me once more to speak in his name." He spoke for two hours. It was an effort of stupendous eloquence, his final field-triumph.

What was the secret of Whitefield's success? Paul suggests the answer in his first letter to the Corinthians: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." He did not employ any of the sensational methods of modern evangelists. His printed sermons do not reveal the secret. It was because the wisdom of God and the power of God rested upon him.

Whitefield's zeal was unquenchable. He preached all over England, over the greater part of Scotland, Wales and Ireland, and over the whole of the English colonies in America from Georgia to Maine. In the thirty-four years of his ministry he preached eighteen thousand sermons, more than five hundred each year, and more than ten a week.

Translating Christmas

By Marshall Wingfield*

Essay not the Christmas story with prosaic dissertation;
Nor lecture like the pedant on wise academic themes;
Only poets, priests and singers can give interpretation,
To stories born of poetry and cradled in our dreams.

Put the message of the Yuletide in minstrelsy compelling;
For it cannot be embodied in the sermons preachers preach;
The glory of the story must elude the tongue of telling,
Transcending all the homilies and all the arts of speech.

The Hymn of Love Incarnate must ever limp and falter,
When translated into sermon with logic cold and clear;
The poet-priest must chant it by holiest, highest altar,
Or the song of Christmas angels will never gain an ear.

Preach the prose tomorrow in all the learned variations;
Turn then today's emotions into parched fields of need;
Render then seraphic singing into practical translations;
But today give us the mystery and the music for our need.

Forgetting storied doctrines and their keen interpretations,
Fain our hearts would follow where the stars in beauty beam;
For the fields dry and dusty with old creedal fossilizations,
Are never cheered by seraph-song nor lighted by a gleam.

Our ears would hear of naught today but happiest hosannas,
And exultant hallelujahs to the wondrous Prince of Peace;
We would march with eyes uplifted to the everlasting banners
Of a King whose mighty Kingdom shall evermore increase.

In strains of sky-born music would we find a hidden meaning
Of earth's strange denials of the life for which we long;
Learn that joy now and forever is only for the gleaming
Of the wise who turn denials into faith's exultant song.

Fain would we soar today in realms of heavenly glamour,
So that our dull and dreary lives in beauty rare may shine;
While the far-off angel-song stills our fretful clamour,
And stamps our jaded souls anew with God's own mark and sign.

*Pastor, First Congregational Church, Memphis, Tennessee.

LANTERN SLIDES FILMSLIDES

Special sets of Lantern slides for Christmas. Send for Free Rental List giving subjects and prices. List of RILACHROME COLORED 35mm filmslides ready.

RILEYS, 41 Union Square, New York
(Dept. "C")

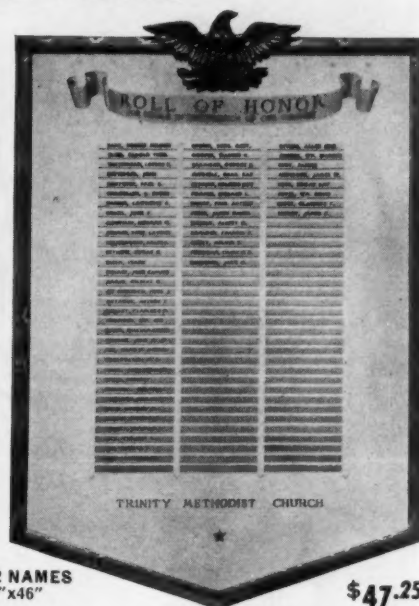
A Size to Meet the Need of Every Church

Two dignified and impressive designs that harmonize with church interiors, quality construction for permanence and a complete name service have won preference for these Honor Roll plaques among churches of all denominations. You can start your church Honor Roll now and add names easily and economically as more men leave to enter the armed forces. Wide range of stock sizes—special designs made to order—sketches submitted.



24 NAMES
17" x 22 1/2"

\$16.25



102 NAMES
32" x 46"

\$47.25

This plaque is made of beautifully finished American walnut 1" thick, has beveled edge and comes with hanger. Eagle is durable cast composition, 1 1/4" thick in relief, finished in metallic gold. Heading and ribbon are finished in gold. The name of your church is hand-lettered in blue on ribbon. Individual name plates are gold, with names embossed in blue and they slide easily into slotted holders.

SIZES: Design B-1, 12 names, 17"x22 1/2", \$15.50; B-2, 24 names, 17"x22 1/2", \$16.25; B-3, 1 to 6 names, 12 1/2"x17 1/2", \$10.80; B-4, 36 names, 19 1/2"x28 1/2", \$21.30; B-5, 50 names, 23 1/2"x33 1/2", \$27.15; B-6, 75 names, 28"x35 1/2", \$30.75; B-7, 100 names, 30"x41 1/4", \$38.10; B-8, 150 names, 35"x46", \$45.65.

Glass front. The moulding of heavily embossed wood and eagle of durable cast composition, 1 1/4" thick in relief, are finished in hand burnished bronze. Masonite center panel has ivory finish; scroll at top is gold with blue lettering. Individual name plates are gold with names embossed in blue and they slide into slotted holders. Turn buttons make it easy to remove frame for adding names. The name of your church is hand-lettered across the bottom of the plaque.

SIZES: Design A-1, 15 names, 19"x27", \$21.50; A-2, 30 names, 19"x27", \$22.25; A-3, 50 names, 23"x34 1/2", \$28.50; A-4, 75 names, 30 1/2"x39 1/2", \$39.75; A-5, 100 names, 32"x46", \$47.25; A-6, 150 names, 38"x52 1/4", \$68.00; A-7, 200 names, 39"x60", \$72.00.

EMBOSSSED NAME STRIPS ARE ADDITIONAL—BOTH DESIGNS

Ordered with plaque, each.....25c

Ordered later, any quantity, postage paid, each.....30c

Blank strips furnished free if you wish to hand-letter names.

At Your Religious Book Store or Order Direct

Write for Illustrated Folder

GENERAL EXHIBITS & DISPLAYS, Inc.

1119 N. Franklin Street

Chicago, Illinois

VESTMENTS for CLERGY and CHOIR

ALTAR LINENS, EMBROIDERIES
MATERIALS BY THE YARD, TAILORING

Send for our new Catalogue

J. M. Hall, Inc. 417 FIFTH AVENUE
NEW YORK

American Distributors for Jas. Powell & Sons, Ltd.
Stained Glass — London, England



PULPIT & CHOIR GOWNS

Pulpit Hangings, Altar Cloths,
Bible Markers, Communion Linens,
Embroideries, Fabrics

Custom Tailoring for Clergymen

1837 Marking 105 years
of service to the
church and clergy

COX SONS & VINING, Inc.
121 EAST 23RD STREET, NEW YORK, N. Y.

FILMS FOR THE CHURCH

A selective rental service. High quality films only. Manuals provided. Distributors of Religious Teaching Pictures.

Write for Information

Religious Film Service
Richmond, Illinois



Motion Pictures and Film Strips

Christ-centered, soul-winning visual aids produced by Christians. Literature upon request.

SCRIPTURES VISUALIZED INSTITUTE
305 WEST HURON STREET, CHICAGO, ILLINOIS



NEW EDUCATIONAL BUILDING
Third Baptist Church, St. Louis, Missouri

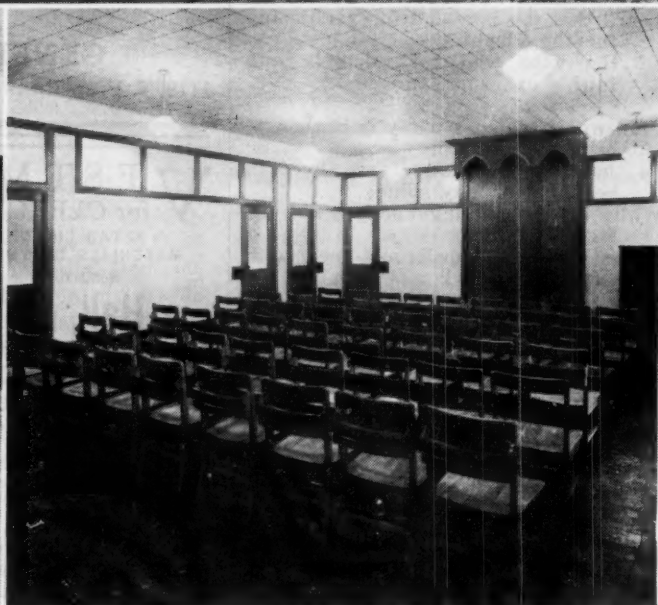
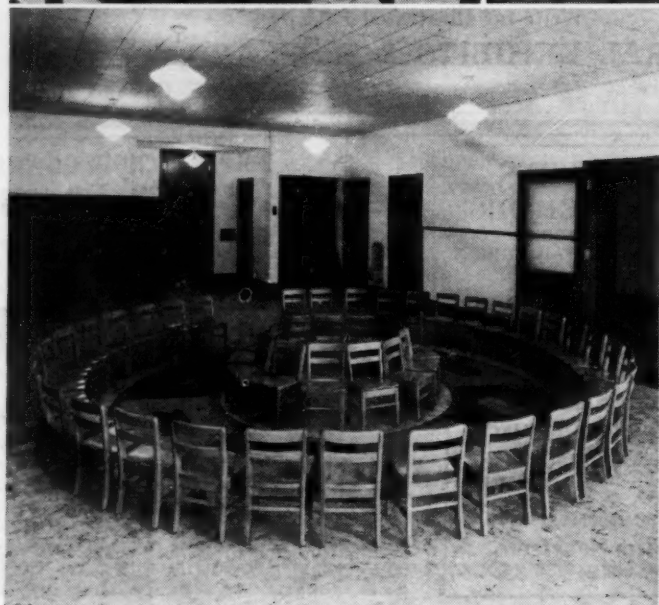
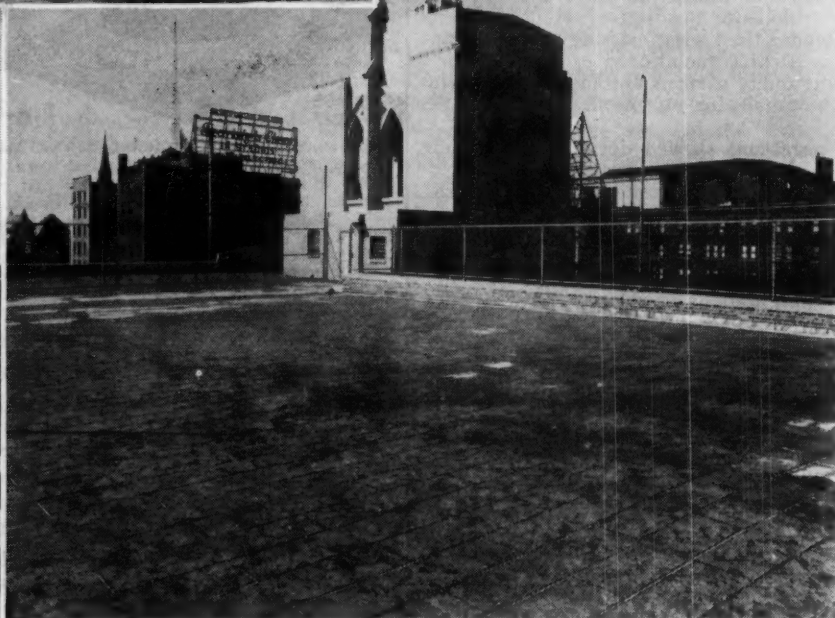
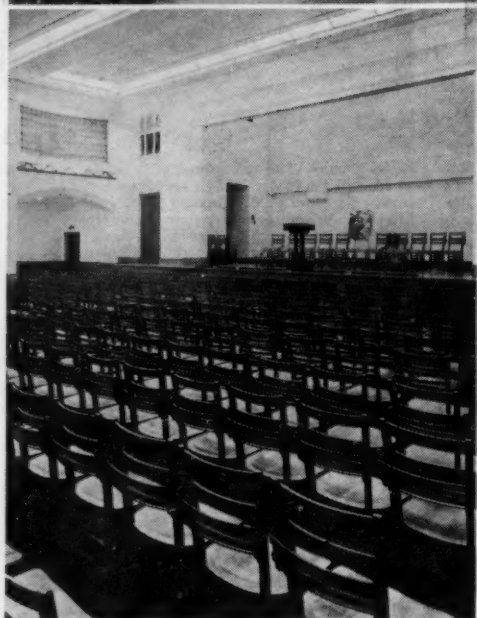
Upper left: Exterior showing attached church.

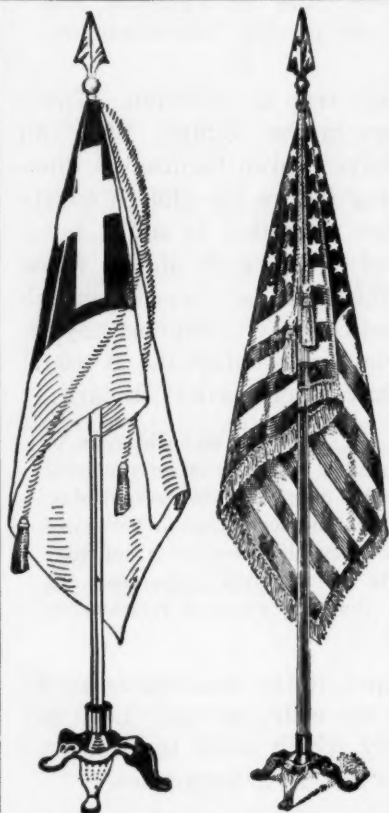
Middle left: Main assembly.

Middle right: Roof garden.

Lower left: Children's classroom.

Lower right: Adult classroom.





American and Christian Flags of extraordinary quality and beauty at special low prices for churches, schools, institutions, etc. Both of fine quality silk, complete with staff and base.

SIZE 2½x4 FT. Height 6 ft.

THE AMERICAN FLAG.....\$10.55
 THE CHRISTIAN FLAG.....\$10.55
 Set of U. S. & Christian Flags
 to One Address.....\$19.00
 Cord and Tassels not included

SIZE 3x5 FT. Height 8 ft.

THE AMERICAN FLAG.....\$20.00
 THE CHRISTIAN FLAG.....\$20.00
 Set of U. S. & Christian Flags
 to One Address.....\$36.00
 Cord and Tassels Included

FLAG ACCESSORIES

Yellow Silk Cord & Tassels, ea.....\$1.50
 Cross for Christian Flag.....\$3.00
 No. 1 Brass Eagle, 7-in. spread.....\$4.75
 No. 2 Brass Eagle, 5-in. spread.....\$3.25

All prices postpaid

Herald Publishing Co.

129 W. 6th St. Newton, Kans.

Herald Pub. Co., Newton, Kans. (C)

Enclosed please find \$..... for

.....U. S. Flag

.....Christian Flag

.....No. Eagle;Cross

.....Cord and Tassels

Name

St. or R. R.

P. O. State.....

Write for our Complete Catalog

**ST. LOUIS CHURCH DEDICATES
 NEW EDUCATIONAL BUILDING**

The new educational building of the Third Baptist Church, St. Louis, Missouri, is shown in the pictures on the opposite page. The six-story building has ninety-three rooms and offices. It will provide for a Sunday school of 2700.

Most of the classrooms have outside light. Each is equipped with blackboard, cloak racks and literature cases. A two-way public address system makes it possible to contact any room or person desired.

There is an air-conditioned auditorium which seats 650. It has a stage and equipment for dramas and movies. There is a nursery with children's play animals in the floor, double-walled choir, recreation room, special ceilings in assembly rooms to absorb sound, modern kitchen and serving room with an electric dish washer, steam tables and other necessary equipment and a sewing room. A roof garden of 5000 square feet is provided. It will be the site of many social activities.

The new building, started before priorities took effect, is one of the most complete educational and social buildings among our churches. It has been constructed under the supervision of the pastor, C. Oscar Johnson.

FILM AVAILABLE TO CHURCHES

Churches will be interested to know that a motion picture film of Maxwell Anderson's famous play on the life of Christ, "Journey to Jerusalem," has



Scene From the Film

been made available to churches in 16mm film. The drama deals with that little known period of the youth of Jesus. It was acclaimed by New York critics.

With personnel limited because of the war many churches will seek this type of entertainment. Thousands of churches will want to show the film between Christmas and Easter. For information address Theatre-on-Film, 123 West 57th Street, New York.

HONOR ROLL PLAQUES

FOR THE MEMBERS OF YOUR CHURCH
 NOW IN THE ARMED FORCES



An Acme Roll of Honor Plaque provides a fitting tribute to every member in your church who has joined the Service.

Names may be listed either by embossed

strips or individual letters.

Whether you require a 10-name plaque or a 3,000-name plaque, send for illustrated folder giving full details.

**ACME BULLETIN
 AND DIRECTORY CORP.**

37 EAST 12th Street, N. Y. C.

Church Bulletins

AND

Announcements

PRINTING
 MIMEOGRAPHING
 and
 OFFSET

produced at a
 nominal charge

Prices quoted on request

ARROW LETTER SERVICE

NATIONAL BUILDING
 Cleveland, Ohio

Electric Lighted

CHURCH BULLETINS



Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please be sure to mention name of your church.

Service Rolls—\$15.00 Up

THE ASHTABULA SIGN CO.

Department C

Ashtabula, Ohio

PIPE ORGANS

AUSTIN ORGANS, Inc.

Hartford, Conn.

Inquiries Welcomed

Editorials

(From page 7)

ous cities where in solemn procession the clerics vowed never again to bless war.

They fought the enactment of the selective service act, then the lend lease act. They ridiculed the idea that America was in danger of attack.

They sponsored the un-Christian and anti-social concept of national isolationism.

They urged a spread of the propaganda of pacifism and placed the duty of serving the conscientious objector ahead of the obligation to support the man in uniform.

They have insisted that Pearl Harbor gave our nation the "timely excuse" to wage war.

More recently they have combatted the legislation which would lower the draft age.

They have covered up their previous isolationism by talking loudly of peace without victory. Suddenly the United States is to be interested in all the world.

I doubt very much if this group has a great burden upon its heart because of the oppression of India. Its record would show that the main purpose is to obstruct the progress of the United States in prosecuting the war by heckling and raising divisive questions.

If the letter had frankly asked me to join others in heckling the United States government it would have had just as frank a negative reply. But because it sought to cloak its requests behind the skirts of India it has seemed wise to take this space to show why this one person—the editor of *Church Management*—did not sign that petition.

The Defendant Is Innocent: Let's Hang Him

HERE is another church judiciary rendering a judgment. It runs pretty true to form. There has been dissension in a local church. The minister is accused of many things. The denomination court studies the case and renders its judgment. In effect it is this:

The commission hereby records its very high regard for *** he has acted in sincerity, with earnestness of purpose to be faithful in his high calling as a minister of Christ, to be fearless in proclaiming the truth which his Master would have him proclaim; that he has sought to follow Christ in the spirit in which he has dealt with officers and members of the congregation and with all men in all relationships. However, the commission believes that the present state of disunity in the church and the measure of opposition to his continuing as its pastor is such as to preclude hope

for a united church under his leadership, and therefore declares the pastoral relationship dissolved.

The decision runs true to tradition. There are many ministers in the country who can testify that they have proven themselves innocent of wrong doing before the church courts and have then been permitted to suffer for a mythical concept of local church unity. Some day we hope that there will be evolved a church court with sufficient courage to support any innocent minister who comes before it. It would be refreshing to have such a court declare:

We have found ----- upright and Christian in all respects. We regret the division in the local church, for which he is in no wise responsible. Our judgment is that the local church recognize that he is a victim of unfair persecution and that they sustain him in his ministry. Therefore we refuse the request that the pastoral relationship be dissolved.

On the other hand, if the minister is guilty of misconduct let the court say so. Let's get rid of the puerility which seeks to offend no one and, in fact, is unfair to both sides.

A PRAYER FOR WARTIME

For the Soldiers' Spirits

Afar, yet ever near and dear to us, our soldiers and sailors and airmen wage valiant war for human liberty and democracy and right. We pray for them, O Almighty God, our Father in Heaven. Thou art closer to them than the battle's din: may they feel Thee near. Make them every one clearly conscious of the sacredness of our Cause, and of Thy part therein. Breathe Thine own peace into their spirits, even amidst the clamor and clash of conflict. In new maturity of life, may they find Thee as motive and as master. Recall to their minds the prayers that are hourly being offered in their behalf. Enable them every one to become good soldiers of Jesus Christ, who dared defeat and death for the same holy purposes that have led our Nation to take up arms. Amen.

William T. Ellis.



**Only \$25 to \$35
Secures This Electric Bulletin**

Build your own exhibit from our blue prints, and we supply steel sign panel and better equipment. Hundreds of churches are thus securing an electric bulletin at great savings. Send for information.

H. E. WINTERS SPECIALTY CO.
308 1/2 E. 4th St. Davenport, Iowa.

Advertisers' Index

(From second cover)

M	Page
Macmillan Co., The	32, 45
Manitowoc Church Furniture Co., The	49
Marts & Lundy, Inc.	39
McCarthy & Simon, Inc.	50
Meneely Bell Co.	49
Miller, Ernest A.	39
Ministers Life & Casualty Union	27
Moore Co., E. R.	29
Morehouse-Gorham Co.	18, 29

N	Page
National Academic Cap & Gown Co.	49
National Bible Press	37
National Religious Press, The	5
New Castle Products	33

O	Page
Oxford University Press	51

P	Page
Payne-Spiers Studios, Inc.	49
Peabody Seating Co.	43
Pearce, Alan S.	52
Pilgrim Press, The	46
Pittsburgh Typewriter & Supply Co.	53
Prince George Hotel	52
Publishers Advisory Section of I. C. R. E.	25

R	Page
Rangertone, Inc.	32
Rauland Corp., The	35
Redington & Co., J. P.	50, 51, 52, Third Cover
Religious Film Service	55
Revell Co., Fleming H.	3, 52
Riley's	55
Rodeheaver Hall-Mack Co.	54
Runnymede Hotel	53
Ryan Lantern Slide Service	31

S	Page
Salvation Army, The	42
Scripture Press, The	32
Scriptures Visualized Institute	55
Scribner's Sons, Charles	43
Sherrie, Marley R.	51
Society for Visual Education	37
Standard Publishing Co., The	34
Standard School Equipment Co.	50
Strouse Publishing Co., Arthur H.	43

U	Page
United States Bronze Sign Co.	Third Cover
University of Chicago Press	47
Upper Room, The	6

V	Page
Vari-Color Duplicator Co.	53

W	Page
Ward Co., The C. E.	Third Cover
Wicks Organ Co.	34
Wilde Co., W. A.	47
Willett, Clark & Co.	54
Winters Specialty Co., H. E.	58
Woolverton Printing Co.	43



Erected by an Arkansas Church, this tribute was planned and ordered through the mail—our specialty.

NOW -- CAST HONOR ROLLS

A FITTING TRIBUTE, this plaque with gleaming raised letters was designed and created exclusively for Churches. Skillfully finished by men who made bronze, the tablets are solid castings in an entirely non-critical material, resembling the "Metal of the Ages." Easily attached name plates are ordered as needed. Designs available in all sizes for all requirements.

TABLETS THAT LOOK LIKE BRONZE

Preserve the tradition of Memorial and Donors' Tablets. Our dignified castings have all the beauty of sculptured bronze. Let us help you solve your needs.

MODESTLY PRICED, our plaques are within reach of all. You are welcome to full information.

"Bronze Tablet Headquarters"

Designers — Craftsmen — Manufacturers

United States Bronze Sign Co., Inc. 574 BROADWAY NEW YORK, N.Y.

NEW FOLDING CHAIR ^{of} WOOD



The Folding Chair with lasting promise of service and satisfaction

PROMPT SHIPMENT

Write for Three-Color Catalog

American ingenuity and the restrictions of wartime priorities have resulted in many decided improvements in every day products. Clarin Bentwood Folding Chairs need only to be sat on, closed and opened, to be acclaimed even superior to the heretofore unsurpassed Clarin metal folding chair. They are lighter—have a feeling of greater sturdiness—have an exclusive automatic locking device when open. Besides, they have an attractiveness only possible with a natural wood finish.

Its enthusiastic reception indicates a popular post-war demand.

CLARIN MANUFACTURING Co.

4638 W. Harrison St., Chicago, Ill.

Clarin

BENTWOOD FOLDING CHAIRS

with the positive opening automatic lock

Psalms in Human Experience
by Albertus Pieters

Lessons on the Psalter

Christianity Marches On

by J. J. Sessler

A History of the Church

Board of Publication
Reformed Church in America
156 Fifth Avenue New York, N. Y.

CHOIR GOWNS
PULPIT VESTMENTS
Hangings-Ornaments-Fringes-
Furnishings and Supplies
CATALOG, FREE ON REQUEST
The C.E. WARD Co. New London, O.

COMMUNION TABLES

Beautiful Designs in Richly Carved Wood. Splendid for Memorial Presentation. Priced From \$25.00 Upward. Booklet of Designs Submitted on Request.

Redington Co., Dept. 502, Scranton Pa.

Books that satisfy . . .

by Walter Marshall Horton

OUR ETERNAL CONTEMPORARY

Professor Horton's new book marks the end of the moratorium on books dealing with the doctrine of Christ. Here is an analysis of Jesus as Leader, Savior and Victor that is of real importance and relevancy to the world today and to preachers of all denominations. *A Religious Book Club Selection.* \$2.00

by John Foster

THEN AND NOW

Here are brilliant analyses of the problems which confront the World Church of today, vividly contrasted with striking parallels drawn from the history of the Early Church. There are interpretations and assessments of the Madras Conference in the light of Church History, and a strategy for dealing with the developing of the so-called Younger Churches. \$1.75

by Kyle M. Yates

PREACHING FROM THE PROPHETS

Dr. Yates, a former professor of Old Testament at Southern Baptist Theological Seminary at Louisville, now preaching in Louisville, has written an expository book in the classical tradition. His is a practical book for the preacher who wants to make the prophets and their teachings come alive in today's world. \$2.00

by H. Wheeler Robinson

REDEMPTION AND REVELATION

"It is very heartening these days to read a fresh, vigorous exposition of theology which recognizes the priority and fundamental importance of religious experience."—*Frederick C. Grant.* *A Religious Book Club Selection.* \$3.00

by Sherwood Eddy

MAN DISCOVERS GOD

The author carries the reader through three thousand years of human history and selects thirty men whose life and teachings have made them outstanding pathfinders, prophets and saints, with lessons for people today. \$2.50

by Margaret Slattery

A PRIMER FOR TEACHERS

Introduce your Sunday School teachers to this helpful manual. It will give them an understanding of the goals and methods of religious education, and an inspiration to make the most of their work with children. \$1.25

Classics - -

each in its own way

A Testament of Devotion

by Thomas R. Kelly This little book is winning devoted readers because of its clear guidance in the realm of the spirit. \$1.00

The Place Where Thou Standest

by Paul Scherer 25 sermons by a great preacher giving help on problems of today. \$1.50

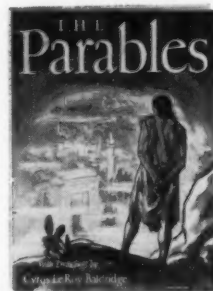
Christian Europe Today

by Adolph Keller Portrays the facts and forces, the tragedy and hope that make up Europe's religious situation today. \$3.00

Motives for Christian Living

by William P. King A lively discussion of the ethical objectives and resources of Christianity. \$1.50

When Thinking of Christmas Gifts



The Parables

Told to the People by Jesus of Nazareth

with drawings by Baldridge

Jesus' imperishable stories (King James Version) are given their loveliest setting in this lavishly illustrated book. 9" by 12". \$2.50



The Open Door

by Floyd Van Keuren The heart-warming story of Paul, the cynical, crippled beggar whose conversion released him to freedom and joy of service. \$1.25

125th Anniversary . HARPER & BROTHERS . Publishers, New York